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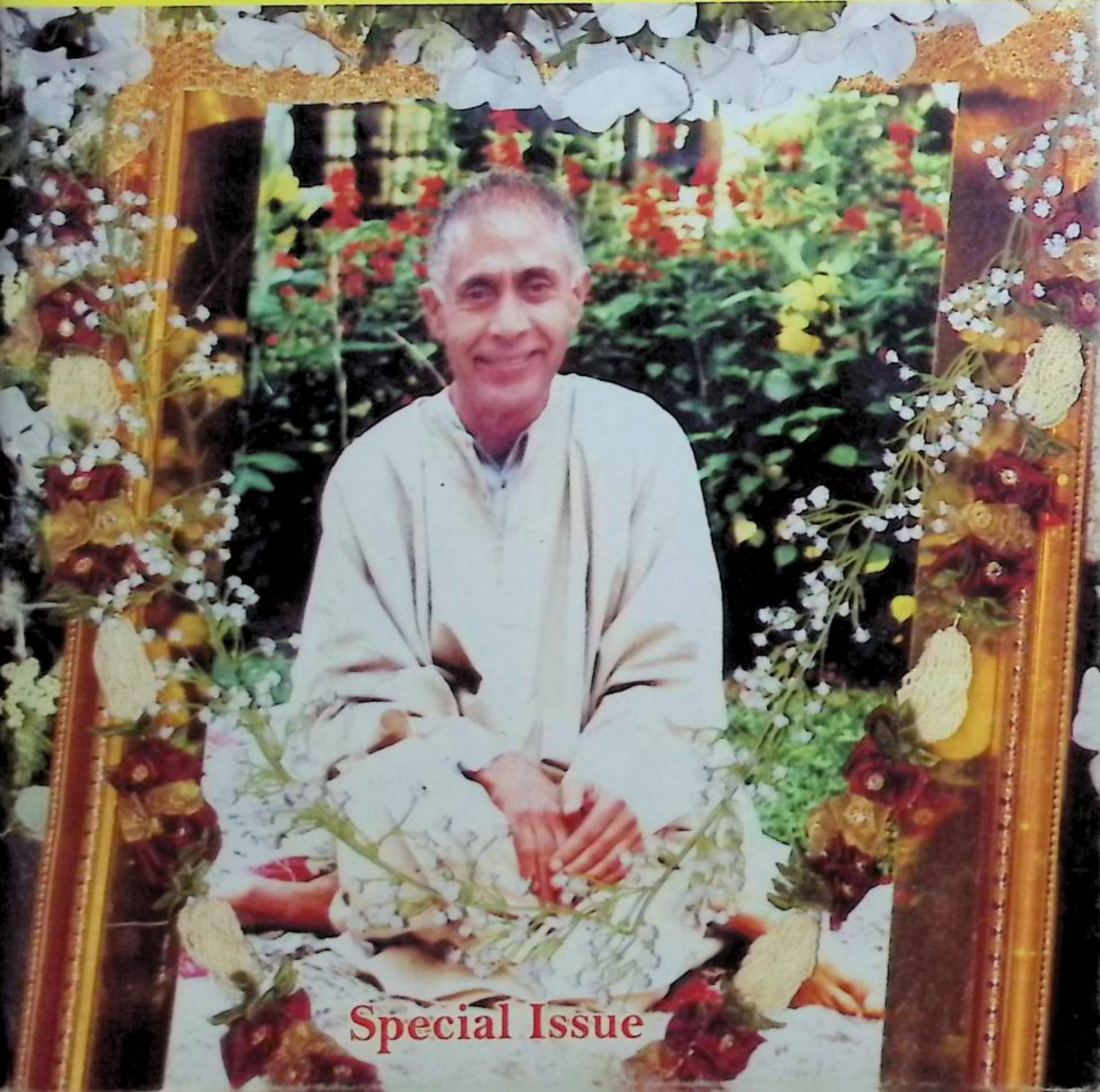

Special Issue

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International Seminar on Kashmir Shaivism

Srinagar – Sept. 28-29, 2013

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From the Chief Editor

Driven by a new resolve to give a dynamic push to its efforts to create an extensive awareness about the salience of the non-dual Shaiva philosophy of Kashmir as interpreted and explained by Iswarswaroop Swami Lakshamanjoo, the Ishwar Ashram is displaying an unprecedented enthusiasm to march ahead. In each Kendra of the Ashram there is a flurry of activity pointing towards fact that the state of inertia that seemed to have held sway has been finally overcome. Effervescent with ideas, the Kendras are coming out with new plans and agendas, marking out the thrust areas for short term and long term achievement.

Thus, the Srinagar Kendra at Ishber organized a two-day international seminar on different aspects of Kashmir Shaivism and Swamiji's life and teachings on 28th and 29th of September, 2013 that proved to be a really memorable event. The venue of the Seminar was near the Sureshvari Lake (modern Dal Lake) an area hallowed by the dust of the feet of the great Abhinavaguptapāda, and which overflowed with the mellifluous songs of Utapaldeva's *Śivastotrāvalī* about a millennium back. Swami Lakshmanjoo, modern Abhinavagupta, too had chosen the spot for setting up his *ashram*. For two whole days in about the same locale resonated with the voices of some of the topmost scholars in the field of Kashmir Shaivism, which is synonymous with Abhinabavagupta's thought. Prof. Debabrata Sensharma, Dr.Navjivan Rastogi, Dr. Mark S. G. Dyczkowski, Prof. Rama Ghose and Prof. Rajneesh Mishra enlightened the minds of more than three hundred participants with their insights into the core dimensions of the philosophy. Prof. M.L. Kokiloo, Prof. Jagir Singh, Prof. Sampath Kumar Medavarapu, Dr. Varun Kumar Tripathi, Dr. Sangamesan K. M., Prof. Rajini M., Prof. M. H. Zafar, Dr. Yogesh Sharma and Shri Pradip also made their presentations. And not only the academics, some keen students of Kashmir's Shaiva philosophical thought like Mr. Lawrence Small of the USA and Shri R. K Sukhija of India also stirred the audience with their "devotee talks". Swami Lakshmanjoo's senior disciple, Sushree Prabhaji, blessed everyone present with her spirituality soaked words.

As the ambience of the Seminar at Srinagar is still lingering in the air, the Delhi Kendra is making hectic preparations for a one-day seminar on November 30 in which eminent scholars will speak on various aspects of the philosophy and practice of non-dual Kashmir Shaivism. And while seminars may be part of the Ashram's strategy to project the teachings of Ishwarswaroop Swami Lakshmanjoo of equal importance, and perhaps of more stable effect, is the attempt being made to revive and give a new shape to Kashmir Shaiva Institute, established by Swamiji way back in 1970. As a first important step, the newly revived Institute is launching an Introductory Course in Kashmir Shaivism. Starting from 1st December, 2013 till 7th December, 2013, instruction will be imparted to them in the premises of the Ashram Kendra at Sarita Vihar, New Delhi.

And now a few words about the present issue of Malini. This issue is a special number – special in the sense that it consists mainly of important articles selected from some previous issues of the magazine. These include *Gāyatrī in the Non-dualistic Śaiva Tradition of Kashmir* by Dr. Navjivan Rastogi, *Self-awareness and Egoity* by Dr. Mark S. G. Dyczkowski, *The Absolutism of Trika* by Moti Lal Pandit and *The Divine Mother in Kashmir Shaivism* by George Barselaaar. All these are marked by their deep philosophical content and their original and serious perspectives on some of the central doctrines of the non-dual Shaivism of Kashmir. The same can be said of Prof. Nilakanth Gurtu's article on the *Spanda Kārikā* and Prof. Jagir Singh's *Spanda stra evam Param Sattā* in the Hindi section, both of which analyse the nature of the absolute in the Spanda system. Also of great interest to the Malini readers will be the articles *Sundays in the Ashram* by Late Prof. T. N. Bhan and *Śaiva Darśan mein Svātantrya Siddhānta kī Mahattā* by Prof. M. L. Kukiloo, which have been taken from the very first issue of Malini published as far back as in June 1970. Interestingly, it has been described as "Discourses of the Kashmir Shaiva Institute" and not a magazine. **—Jai Gurudev!**

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मुख्य संपादक की ओर से

ईश्वरस्वरूप स्वामी लक्ष्मणजू द्वारा व्याख्यायित कश्मीर शैवाद्वयवादी दर्शन के महत्त्व के विषय में व्यापक चेतना उत्पन्न करने के अपने प्रयासों को एक सशक्त गति देने के अपने नये संकल्प से प्रेरित ईश्वर आश्रम ट्रस्ट में आजकल एक अपूर्व उत्साह दृष्टिगोचर हो रहा है। आश्रम के प्रत्येक केंद्र में क्रियाशीलता का एक ऐसा वातावरण व्याप्त है जिससे ये संकेत मिलते हैं कि जो निष्क्रियता अब तक छाई दिखाई देती थी उसे वशीभूत कर लिया गया है। विचारों से छलछलाते ये केंद्र नई योजनाओं और नए प्रकल्पों को रूपाकार देने में संलग्न हैं और अल्प अवधि और लंबी अवधि में प्राप्त की जा सकने वाली उपलब्धियों के नए–नए क्षेत्रों को चिह्नित कर रहे हैं।

इशबर, श्रीनगर स्थित मुख्य आश्रम में कश्मीर शैव दर्शन और स्वामी लक्ष्मण जू के जीवन तथा उपदेशों को लेकर 28 और 29 सितंबर 2013 को जिस अंतर्राष्ट्रीय संगोष्ठी का आयोजन किया गया उसे हर दृष्टि से एक स्मरणीय घटना कहा जा सकता है। यह संगोष्ठी सुरेश्वरी सर (वर्तमान डल झील) के आसपास जिस स्थान में संपन्न हुई, वह एक ऐसी भूमि है जो अभिनवगुप्तवाद की चरणधूलि से पवित्र है और जहां एक सहस्राब्दी पूर्व उत्पलदेव की 'शिवस्त्रोतावली' के सुमधुर गीतों की स्वरलहरी गूंजी थी। कैसा संयोग है कि आधुनिक अभिनवगुप्त माने जाने वाले ईश्वरस्वरूप स्वामी लक्ष्मणजू ने भी यहीं–कहीं आसपास एक स्थल को अपने आश्रम की स्थापना के लिए चुना। पूरे दो दिन इंटरनेशनल कन्वेंशनल कम्प्लैक्स के हाल कश्मीर शैव दर्शन, जो अभिनवगुप्त के ही विचार दर्शन का पर्यायवाची है, के शीर्षस्थ विद्वानों की वाणी से गूंजता रहा। प्रो. देवव्रत सेन शर्मा, डॉ. नवजीवन रस्तोगी, डॉ. मार्क एस.जी. डिचकोफिस्किी, प्रो. रमा घोष और प्रो. रजनीश मिश्रने इस दर्शन के महत्त्वपूर्ण आयामों के विषय में अपनी अंर्तदृष्टियों से तीन सौ से अधिक श्रोताओं के मनों को आलोकित किया। प्रो. जागीर सिंह, प्रो. मक्खनलाल कुकिलू, प्रो. संपथ कुमार मेडक्रपु, डॉ. वरुण कुमार त्रिपाठी, डॉ. संगमेसन के.एम., प्रो. रजनी एम., प्रो. एम.एच. जफर, डॉ. योगेश शर्मा और श्री प्रदीप ने भी अपने–अपने आलेख प्रस्तुत किए। यही नहीं, अमरीका के श्री लॉरेंस स्माल और भारत के आर.के. सुखीजा जैसे कश्मीर दर्शन के कुछ अहयेताओं ने भी अपनी वार्ता से सभी श्रोताओं को विभोर किया। स्वामी लक्ष्मणजू की वरिष्ठ शिष्या सुश्री प्रभादेवी जी ने अपनी अध्यात्म रंजित आशीर्वचनों के रस से सभी को निमग्न किया।

वातावरण में कश्मीर में हुई इस संगोष्ठी का प्रभाव काफी समय तक छाया था ही कि ईश्वर आश्रम के दिल्ली केंद्र ने भी अपने कार्यक्रमों की घोषणा कर दी। सरिता विहार स्थित इस केंद्र के संचालक कश्मीर शैव दर्शन पर एक और संगोष्ठी 30 नवंबर, 2013 को आयोजन करने में व्यस्त है जिसमें इस क्षेत्र के प्रतिष्ठित विद्वानों ने सम्मिलित होना स्वीकार किया है। संगोष्ठियां ईश्वरस्वरूप लक्ष्मणजू के उपदेशों को नई पीढ़ी के जिज्ञासुओं तक पहुंचने के लिए जहां ईश्वर आश्रम की रणनीति का एक भाग हैं, वहां कश्मीर शैव इंस्टिटयूट, जिसकी स्थापना स्वामी जी ने 1970 में की थी, को फिर से सक्रिय करने की योजना को भी महत्त्वपूर्ण कहा जा सकता है। इस नव–स्थापित संस्थान ने अपना पहला कार्यक्रम भी निश्चित कर लिया है और वह है कश्मीर शैव दर्शन के सिद्धान्त और साधना पक्षों के बारे मेंएक प्रारंभिक परिचयात्मक कार्यशाला का संयोजन। इस कार्यशाला में आश्रम के और आश्रम से बाहर के विद्वान केंद्र के परिसरमें इच्छुक अध्येताओं को शिक्षित करेंगे।

और अब कुछेक शब्द मालिनी के प्रस्तुत अंक के विषय में भी। यह अंकएक प्रकार का विशेषांक होगा जिसमें पत्रिका के पिछले अंकों से चयनित महत्त्वपूर्ण सामग्री से प्रस्तुत किया जाएगा।चयनित आलेखों में डॉ. नवजीवन रस्तोगी द्वारा लिखित 'गायत्री इन द नॉन–डयूलिस्टिक शैव ट्रैडिशन ऑफ कश्मीर', डॉ.मार्क एस.जी. डिचकोफिस्की का 'सेल्फ अवेयरनेस एंड ईगोइटी', मोतीलाल पंडित के 'द एबसोल्यूटिज्म आफ त्रिक' और जॉर्ज बारे सलार का 'द डिवाइन मदर इन कश्मीर शैविज़्म' शीर्षक आलेख सम्मिलित है। इन सभी आलेखों की विषय भूमि गहन दार्शनिक है और इनमें कश्मीर के शैवाद्वयवाद के कुछ मूलभूत सिद्धान्तों पर विद्वान लेखों ने अपनी अंतर्दृष्टियां प्रस्तुत की हैं। यही बात हिंदी में लिखित स्व. प्रो. नीलकंठ गुर्टू और प्रो. जागीर सिंह के आलेखों के बारे में कही जा सकती है, जिनमें स्पंदशास्त्र में परमसत्ता की प्रकृति को लेकर विवेचन किया गया है। इसी प्रकार स्व. प्रो. टी.एन. भान का लिखा संस्करण 'संडेज इन द आश्रम' और प्रो. मक्खन लाल कुकिलू का आलेख 'शैव दर्शन में स्वातंत्र्य सिद्धांत की महत्ता' भी पाठकों के लिए काफी रोचक रहेंगे। इन दोनों आलेखों के मालिनी के सर्वप्रथम अंक से चयनित किया गया है जो जून 1970 में प्रकाशित हुआ था। रोचक बात यह भी है कि इस प्रथमांक में मालिनी को एक पत्रिका न कहकर 'कश्मीर शैव इंस्टिटयूट' के ''विमर्श'' का नाम दिया गया है। – **जय गुरुदेव!**

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Bhagavad Gita

In the Light of Kashmir Shaivism

Revealed by Swami Lakshmanjoo

(Continued from the previous issue)

Chapter 2 (Part-1)

अर्जुन उवाच

Arjuna places his question before his master Lord Krịṣṇa.

ज्यायसी चम्कर्मणस्ते मता बुद्धिर्जनार्दन।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ।1।

Jāyasī cetkarmaṇaste matā buddhirjanārdana/
Tatkiṁ karmaṇi ghore māṁ niyojayasi keśava/1/

O Keśava, O Lord Krịṣṇa, if you have ...

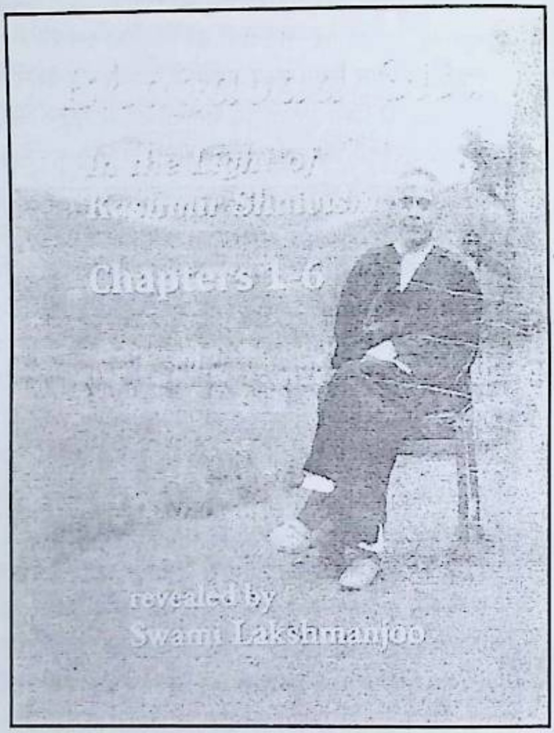
O Janārdana, Janārdana means who gives trouble to those people who are not virtuous, that is Janārdana. So he is called Janārdana, Lord Krịṣṇa. He gives trouble to those people.

... if you have thought that action; if you have said already that knowledge is more than action, knowledge is valid, knowledge is better than action, why should you insert action for me? Because action is troublesome, I have to kill those and what? If I practice only knowledge, [because] you told me that knowledge is greater than action, why should you insert me in activities? I don't want to act, because these are very troublesome actions; to fight with people and all those.

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
त्देकं वद निश्रचत्य येन श्रेयोऽहमाप्नुयाम् ।।2।।

Vyāmiśreṇeva vākyena buddhiṁ mohayasīva me/
Tadekaṁ vada niścitya yena śreyo 'hamāpnuyām //2//

You have placed before me two opposite thing: action and knowledge. But you should decide what is good for me; action or knowledge. Don't say that action is also needed and knowledge is also needed. These two things are equally opposite. Why should I do ... Tell me only one thing, which is worthwhile to do. Only



knowledge would be better, to think that, "all is Lord Śiva", bas, that is all. I have not to [do] action. I have not to take troops and everything. You decide with yourself, so that I remain peaceful here and hereafter.

You have already related to me action and knowledge.

Tatra na dvatoḥ prādhānyaṁ yuktam ... [Comm.] though, amongst these two one can be inferior and the other can be superior. Both cannot be superior, i.e. Knowledge is superior and action is superior. Superior is knowledge. That you have already decided in the end of the second chapter - that knowledge is great, greater than action.

Why should you insert me in activity?

Tatbalena kṣapaṇīyatvaṁ yadi karmaṇāṁ,

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holding the strength of knowledge, if all the actions are to be thrown aside, "*buddhiyukto cahātīme*", (the *śloka* he refers, which Lord Krișņa has already told him in the end of second chapter), *mūlata eva tat karmaṇā kim prayojanam*, why should I do any action at all? This is what I mean.

श्रीभगवांस्तूत्रं ददाति
śrībhagavāṁstūttaraṁ dadāti,

Now Śrī Bhagavān, Lord Krișņa places before him its answer.

लेकेऽस्मिन्द्विविधा निष्टा पुरा प्रोक्ता मयानघ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्।। 3।।

loke 'smindvividhā niṣṭā purā proktā mayānagha/
jñānayogena sāṁkhyānāṁ karmayogena yogināṁ/3/

In this world I have, in my previous lives, from times immemorial, from ancient times, I have placed here in this world, in may previous lives, I have already explained it, that there are two ways predominant – *jñānayogena sāṁkhyānāṁ* – those who are blessed by knowledge for them knowledge is good, and those who are blessed with actions for them action is good. Both are predominant. You can't say that action is not predominant, knowledge is only predominant. It cannot be.

Loke eṣā dvayī gatiḥ prasiddhā [comm.], this is absolutely, there are two pathways for achieving salvation in the end. *Sāṁkhyānāṁ jñānaṁ pradhānaṁ*, those who are *sāṁkhyās*, who are – always sentenced in God–consciousness, for them there is knowledge. And *yogināṁ*, those who are karmayogī, who have got yoga in action, who observe yoga in action.

What is yoga in action?

While walking you are dissolved in Lord Śiva's state, while talking, while doing, while kissing, while doing *bakwas* [nonsense], while going to the cinema, you are always sentenced in that God–consciousness while acting. Those are *karmayogīs*.

On the contrary *karmayogīs* are better than *jñānayogīs*, because *jñānayogīs* cannot remain always in *jñānayogīs*. After all, they have to go to bathroom; they have to urinate. That is karma [action]. While urinating they must not be kept away from God–consciousness. While going to bathroom they must not be kept away from God–consciousness.

So, this yoga in action is very predominant. And it works, it works always. And that does not work always; *jñānayoga* does not work always. *jñānayoga* works only in your *puja* room. You can't remain in your *puja* room all the twenty-four hours. Afterwards you have to come down and have a walk, have a talk, have a '*gupshup* [conversation]'. So you should be ... it is more important to do *gupshup* and be sentenced to God consciousness at the same time.

Mayā tu sa ekaiva niṣṭoktā jñāna kriya mayatvātsaṁ vittattvasyeti [comm.], I have in my old lives related in the past–this is only one pathway. Because pathway is of knowledge and pathway is of action. And in these two pathways the pathway of action works continuously, whereas the pathway of knowledge does not work continuously. It stops, at times; from time to time it stops. You have to stop this pathway of [knowledge].

Do you understand?

DENISE: Yes.

SWAMIJI:

na karmaṇāmanārambhāt ...

It will be cleared in those two more ślokas, 4th and 5th.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते।
न च संन्यसनादेव सिद्धिं समधिगच्छति।। 4।।

na karmaṇāmanārambhānnaiṣkarmyaṁ puruṣo 'śnute/
na ca sannyasanādeva siddhiṁ samadhigacchatti/4/

Na *karmaṇāmanārambhāt*, if you just discard doing any action, you cannot remain inactive, even then you cannot remain inactive. If you just discard all the actions, but still then you cannot remain inactive.

Why?

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In mind you'll do some acting, you'll think. You'll do something or the other thing in mind, in intellect, in ego. Or you'll do yawning, or you'll sleep, you'll do something. Without doing you cannot remain just like a dead body. *Naiṣkarma* is where there is nothing to be done. *Naiṣkarma* is not possible. *Naiṣkarma* means being inactive for all times. It is not possible, it cannot be, it does not succeed.

Na ca sannyasanādeva siddhiṁ samadhigacchati, just to discard all activities, you cannot get entry in God–consciousness in its real sense.

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ।।5।।

nahi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛit/
kāryate hyavaśaḥ karma sarvaḥ prakṛiti jairguṇaiḥ //5//

Nobody in this world can remain without any action. Some action or any action he will do. If he does not do in movement, still he will do in mind, still he will act in ego, still he will do something inside. *Kāryate hyavaśaḥ karma sarvaḥ prakṛiti*; everybody, it is necessary that everybody works according to their nature. They will do something. If they do not do any action through body, but through mind they will do.

Jñānaṁ kramaṇā rahitaṁ na bhavati, karma ca kauśalopetaṁ jñānarahitaṁ na bhavati [comm.], *jñāna* cannot remain without actions, and actions cannot remain without knowledge. Actions and knowledge are interdependent. *Ityekameva vastu jñānakarmaṇī*, it is only one element, *jñāna* or *karma*.

It is well said in Śaivite philosophies:

'na kriyārahitaṁ jñānaṁ na jñānarahitā kriyā/
jñānakriyāviniṣpanna ācāryaḥ paśupāśahā'//

Action cannot remain without knowledge, and knowledge cannot remain without action. So the master who is efficient in activity and knowledge both, simultaneously, he can elevate the whole universe. He alone is capable of elevating the whole universe.

Do you understand?

Tasmājjhānāntarvarti karmāparihāri [comm.] *karma*, action, which is residing in the center of knowledge, you cannot avoid it. You cannot avoid it. It is impossible to avoid that *karma*, action.

Yataḥ paravaśa eva kāyavāṅbhanasāṁ parispandāt [comm.], *paravaśa eva* means dependently, he will be dependent to do something. Without doing something he won't remain, he won't live.

Still he will breathe! If he does not do anything still he will breathe. If he does not do anything he will think. If he does not do anything he will sleep and go in dreaming state, and do there activities; rise and walks, rides in pathways, in dreaming state. He will do something.

DENISE: So that's action too?

SWAMIJI: Yes, actions are predominant everywhere.

Now, if you say that, "No, I want to remain like this", i.e. Eyes closed, *bas*! Don't move your body that, "I want to remain like this", if you say that, I have got answer to that.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।
इन्द्रियार्थान्विमूढत्मा मूढाचारः स उच्यते।।6।।

Karmendriyāṇi saṁyamya ya āste manasā smaran/
Indriyārthānvimūḍhātmā mūḍhācāraḥ sa ucyate //6//

Karmendriyāṇi, all organs of action, who will squeeze all organs of action, his own organs and *ya āste*, who sits just *manasā smarana*, through mind what will he do? *Indriyārthān*, through mind he will be thinking, he will go here and there. And his disciple will think, "Our master is in *samādhi*." [And] something he does to sleep ...

Who?

DENISE: The master.

SWAMIJI: ... their master, who is just idly sitting for meditation. This meditation is fraud. This meditation does not work.

Indriyārthān, he does here and there through mind, *mūḍhācāraḥ sa ucyate; mūḍhācāraḥ*, he is fraud and he is no good master. He is just [more] wretched that an ordinary person. An ordinary person who works day and night in garden, and does on digging the ground and everything, that

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person is far better than that yogī who sits like this. [Swamiji sits straight.]

Right?

yastvindriyāṇi manasā...

Now who is best one. Best *yogī* is that person...

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ।7।।

yastvindriyāṇi manasā niyamyārabhate 'rjuna /
karmendriyaiḥ karmayogamasatkaḥ sa viśiṣyate/7/

The one who is always walking, talking and fully aware of God–consciousness while walking, while talking, while doing *'gupshup'* [conversation] and seeing, shaking hands; *karmendriyaiḥ karma yogam asatkaḥ*, without being attached to all these, he sees, he goes on the pathway for a change, but he does not know where he went and wherefrom he returned. Because, it is just like *rathyaṁ grāmaṇe triṇaparaṇādivat*, when you walk on the roadside, you see on the roadside here and there, when you go in motorcar, motorcar ride, you see leaves and everything on the right side on the left side of your car, but that impression of leaves do not remain in your mind. It is just *nirvikalpa*.

Like that you should act in this world.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्येदकर्मणः ।।8।।

niyataṁ kuru karma tvaṁ karma jyāyo hyakramaṇaḥ /
śarīrayātrāpi ca te na prasiddhyedakarmaṇaḥ/ 8

So you should do action, always do action with God consciousness. *Karma jyāyo hyakramaṇaḥ*, *karma* is, action is, very superior, most superior; more superior than discarding actions. *Śarīrayātrāpi ca te, śarirayātrā* means this bodily existence also is dependent to *karma*. Without *karma* body won't exist, body won't live, it will be shattered to pieces.

यज्ञार्थत्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ।।9।।

yajñārthātkarmaṇo'nyatra loko'yaṁ karmabandhanaḥ /
tadarthaṁ karma kaunteya muktasaṅgaḥ samācara //64//

O Arjuna, you should do actions *yajñārthā*, you should do actions, leave actions in God consciousness, *bas*! don't crave for its fruit; all your action will bear no fruit. And when they bear no fruit, what is remaining in the background of fruit? Knowledge of *Parabhairava*, supreme Bhairava state will shine automatically.

JOHN: What does it mean, he says it won't bear fruit, these actions will bear no fruit? I mean it bears some fruit ... what does it mean?

SWAMIJI: No, these actions will bear fruit when you ask for them, when you ask for fruits. When you do actions and remain in God consciousness, always be introverted, and do all actions, then there will be no fruit from that. And that fruit will be automatically, knowledge of Parabhairava.

JOHN: So what is it when some fruit come? I mean, in other words you do something and some result comes from that. That is not the same kind of fruit?

SWAMIJI: No, that fruit should not come, that is wrong way of action.

JOHN: No, I agree with that, but ...

SWAMIJI: Wrong way of action is to pray for this *karma* [action].

"This *karma* [action] should be successful. Any *karma*, any action which I do, it must be successful, it must remain successful, it must not remain undone, it must have some fruit, it is worthwhile to have some fruit from my actions."

This you should not have!

As long as you have this idea, this desire that, "I want some good action from this fruit'", you won't, you are not ... you are away from God–consciousness.

You go on doing your work, you go on serving Viresh wholeheartedly: "it is my duty to serve Viresh, Viresh is my own self I must serve him, I must see that he is alright." But his attachment you should not have. If you don't have his attachment, Viresh will be fine and

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you will also be fine. You will be sentenced in God–consciousness at that time. This is how we work in action.

DENISE: I don't have attachment to him.

SWAMIJI: Huh?

DENISE: If I serve him, I take care of him, but I don't have attachment to him.

SWAMIJI: No, don't have attachment. See that it is your duty because I am mother. I have duty to serve him. It is my duty to see that he is alright. Bas! That is all. And he will be alright; you will be alright. This is how we act.

There must not be attachment of any action.

As long as you do this job, you remain away from God–consciousness.

JOHN: So in other words when you pray for example, you should pray just for prayer sake, not for getting some fruit from that prayer.

SWAMIJI:

yadaprārthyamānaṁ phalaṁ tat jñānam
[comm. chapter 2:48]

He has said in his commentary of *Bhagavad Gītā*, *yat aprārthya mānaṁ phalaṁ*, that which is not asked, that fruit from your actions which is not asked, which is not craved for-that is knowledge, that is *Parabhairava* knowledge. *Parabhairava* knowledge will come automatically there; it will shine.

This is cream of Śaivism ... it is renewed Śaivism.

For this purpose I came to tell you this secret.

सहयज्ञः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक्।।10।।

sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ /
anena prasaviṣyadhvameṣa vo'stviṣṭakāmadhuk /10/

Prajāpati means Brahma. It is translated by all commentators of *Bhagavad Gītā* - *Prajāpati* means Brahma. They commentated upon *prajāpati* as Brahma, who is creator of this hole universe; not protector, nor destroyer, nor concealer, nor revealer.

JONATHAN: Just creator.

SWAMJII: Creator.

But he has translated this; Abhinavagupta has translated *prajāpati* means *paramātma Parabhairava*. *Prajāpati* means *paramātma*, *Parabhairava*.

Prajāḥ sahaiva karmabhiḥ sasarja [comm.], he created this whole universe right from *pṛithvī* [earth] to *śāntātīta kalā*.[2] He created this whole universe – this is *prajāḥ*. *Sahaiva karmabhiḥ sasarja*, he created with actions. Lord Śiva created all this stuff of his glamour, outside glamour. This is his glamour, outside glamour ...

What is outside glamour?

DENISE: His creation.

SWAMIJI: His creation, whatever he has created

.... it is his outside glamour, stuff. He created this stuff with actions. Only he made this discrimination with actions, *uktaṁ ca tena*, and then while creating this stuff he told them, he instructed them:

prajānāṁ karmabhya eva prasavaḥ snatānaḥ, etānyeva ceṣṭaṁ saṁsāraṁ makṣaṁ vā dāsyanti/ [comm.]

All these actions, whatever you do, will give you liberation and will give you enjoyment of the world. Enjoyment of the world they will give you when you will have attachment for whatever you do. And whatever you do, if you'll have no attachment, then he will do you, he will liberate you, and fix you in may nature, in *Parabhairava* state. You will become *Parabhairava* them.

Do you understand?

JOHN: If you do action with attachment, then you get joy. If you do actions without attachment to your fruits, then you do get enlightened state.

SWAMIJI: Yes.

yatra yeṣāṁ mokṣaprādhānyaṁ taireva viṣayāḥ [comm. intro to *śloka* 11]

But the discretion is here, related by Vyāsa (in Mahābhārata, in this *Bhagavad Gītā* chapter), that actions, when actions divert you,

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sentence you to *mokṣa*, liberation, *Parabhairava* state, those [aspirants] are likely fit for enjoyment of world. They should enjoy the world. Other persons who have not capacity of *mokṣa*, they should not be allowed to touch anything in this world. All these enjoyments are best to possess by those who are worthy of Bhairava state; enjoyments must be enjoyment by those people.

Which people?

DENISE: That are in *Parabhairava* state.

SWAMIJI: *Parabhairava* state. Others should not be touched, they should not be allowed to touch this enjoyment. They are not worthy. They should be kept aloof, "no, you have no right to eat, you have no right to talk, you have no right to think, you have no right to think about anything." All rights are reserved by *Parabhairava*.

Food is for *Parabhairava*, that person who is likely to go in *Parabhairava* state, food is meant for him. Who is likely to go enjoyment of one thousand captivating the whole universal ladies, he is capable of that. Others have no right to touch any lady. Those have got ... those are free. They can do anything whatever, any nonsense they can do. And sensible act also is prohibited for those who are not capable. They can not do sensible also, what to speak of ...

DENISE: Insensible.

SWAMIJI: Yes.

Nobody has commentated upon this verse of *Bhagavad Gītā* other than [like] Abhinavagupta.

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ।।11।।

devānbhāvayatānena te devā bhavayantu vaḥ /
parasparaṁ bhāvayantaḥ śreyaḥ paramavāpsyatha // 11/

Deva (*deva* does not mean Gods, you have not to satisfy Gods), *deva* means *krīḍanaśīlā indriya vrittayaḥ* [comm.], your own organs, your own organs are Gods. *Karaṇeśvaryo devatā*, these organs, your bodily organs are all *devās*. *Rahasya śāstra prasiddhaḥ*, they are nominated in *Rahasya śāstra* (Śaivite books), *tā anena karmaṇā tarpayata*, those, your organs, you should feed by these karmas [actions]: by giving them good food, good taste, good enjoyment, ghee, *paratha*, *pulau* [fried rice], everything, whatever fine [things] you can get for them, for your own organs. Feed them with many delicious things. Give them delicious food.

This is [what] I wanted, I craved to tell you.[3]

Tṛptāśca styastā, when your organs are *tṛptā* (*tṛptā* means satisfied with these enjoyments), *voyuṣmān ātmana eva svarūpamātrocitān bhāvayantu*, they will give you *apavargā*, they will make you reside in the real state of *Parabhairava*. After this enjoyment when you feed your organs with delicious foods in *Parabhairava* state, after, when feeding is over, then you will rest, just at the time of rest you will have trance in *Parabhairava* state at one. They will give you this fruit. Because *svātma sthiti yogyatvāt*, you become fit to reside in *Parabhairava* at that time.

evam-anavaratam vyuthānasamādhi [samaya] paramparāyām [comm.]

So in *vyutthāna*[4] you have to feed them. When you are out of *Parabhairava* state you have to feed them. Whom? Your organs. And just after feeding you will remain in Parabhairava state, that is the fruit.

But he says, "it is worthwhile for only those who are likely to go in the state of *Parabhairava*, these delicious things are meant for those persons. These delicious things are not meant for worldly people, who will waste it."

11th *śloka* is finished, *bas*!

na kevalamitthamapavarge yāvatsiddhilābhe' pyayaṁ mārga [comm. intro to *śloka* 12]

It is not ... this was done for those who reside in Bhairava state, this was done for those persons [in] Bhairava state – they have got all right to take delicious things.

Those who are others, who are not fit for focusing their thoughts on *Parabhairava* state, for those also it is essential, if they take [food] ... (in

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fact there is no need to feed them at all), now, if you feed them at all, still they should make the good purpose of that. If they are fed in ordinary way (*channa dal or masala dal* or whatever it is – not delicious food); if they take some sweet food, for those also it is essential to take good purpose of this. It they take food they should thank God and be grateful to him. They have been blessed by this food also, which they didn't deserve, but for that also they should be grateful to God.

Otherwise they are thieves. They get food from *Parabhairava* and don't utilize it in a good way. They should also take good chance of reciting the *mantra* of *Parabhairava* from a distance. They should also do some *sādhanā* after taking their food.[5] Otherwise they have no right to take food.

इष्टान्कामान्हि वो देवा दास्यन्ते यज्ञमाविताः ।
तैर्दत्तानप्रदायैम्यो यो भुङ्क्ते स्तेन एव सः ।।12।।

iṣṭānkāmānhi vo devā dāsyante yajñabhāvitāḥ /
tairdattānapradāyaibhyo yo bhuṅkte stena eva saḥ //12//

Otherwise, when these *īndriyas*, these organs are fed with good things (nearly good things, they get it from Bhairava; they get those things from Bhairava), but for that sake also they should be thankful to Bhairava and make good purpose of *sādhanā*, some *sādhanā*.

Maybe it is not that *sādhanā* to that extent what we do already in Śaivism; but they should still do some thanks for God. They should remember God. Maybe from distance but they should remember that. If they don't remember they are thieves. They are snatching things from God and not ...

DENISE: Not thanking him.

SWAMIJI: ... not thanking him.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्विषैः ।
भुंजते ते त्वघं पापा ये पचन्त्यात्मकारणात् ।।13।।

yajñaśiṣṭā śinaḥ santo mucyante sarvakilviṣaiḥ /
bhuñjate te tvagham pāpā ye pacantyātmakāraṇāt //73//

Those great saints they take this [food], they perform this *yajña* (this is a kind of *havan*, to do *svāhā* [offering] in organs, delicious food in organs); they are freed from all sins and bad acts. And on the contrary, those who only take good food, and in return they don't thank them [God], they don't think of them [God], they are eating just sinful things. They are sinners. They are one kind of thieves. They are snatching things from God and not behaving them properly in return.

Now 14th and 15th *ślokas*.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ।।14।।
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगनं ब्रह्म नित्यं यज्ञे प्रतिष्टितम् ।।15।।

annādbhavanti bhūtāni parjanyādannasambhavaḥ/
yajñādbhavati parjanyo yajñaḥ karmasamudbhavaḥ //14//
karma brahmodbhavaṁ viddhi brahmākṣarasa-muddhavam /
tasmātsarvagataṁ brahma nityaṁ yajñe pratiṣṭitam //15//

Now he has, Abhinavagupta has, commentated upon these two *ślokas* in unique way.

All other commentators have translated these two *ślokas 'annādbhavanti bhūtāni'*, [as] *anna* means by food (*anna* means whatever is produced, the production from fields), by that, *bhavanti bhūtāni*, people are created, people are soaked and they get life. *Parjanyādanna saṁbhavaḥ*, but anna is produced by rains, occasional rains. Occasional rain comes in fields and this fields are produced, and they produce that production: say *moong, dāl, śalī* [rice]. But rain comes only when you perform *havan*. It is said in *śāstras* that unless we perform *havan* this rain does not come. By performing *havan* rain comes, *yajñāt bhavati parjanyo*.

Yajñaḥ karma samudbhavaḥ, and *havan* is produced by karmas, actions; good actions. When you produce *sāmagrī* for *heavan* – til [sesame], *sarśapa*, ghee - all those you offer it in haven, then *varśā* [rain] comes and production is produced in fields.

Karma brahmodbhavaṁ viddhi, that karma is

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produced by Brahma, it is translated by other commentators this way.

Brahmākṣarasamuddhavaḥ, Brahma is produced by *ākṣara*. *Ākṣara* means who is always established in the upper world – that *Anantabhaṭṭāraka*.[6] *Tasmātsarvagataṁ Brahma nityaṁ yajñe pratiṣṭitam*, so *yajña* as the foundation of all sources of beings. This way everybody has commentated upon these two *ślokas*.

Now see the unique meaning of Abhinavagupta.

You write down! You write down with pencil.

There is *anna* [*anna* is first], *anna*, food, first number. *Annādbhavanti bhūtāni. Bhūtāni* means these souls, which are born.

JONATHAN: These what?

DENISE: Souls.

JONATHAN: Souls.

SWAMIJI: Yes. This is second.

And that *parjanyāt annasaṁbhavaḥ; parjan* is another one, third, *Parjan* means ...

JOHN: *Parjan?*

SWAMIJI: *Prajan* means *megha*.

JOHN: *Megha* ... *parjan* means?

SWAMIJI: Clouds and rain. *Parjan* means rain, clouds.

What is it, is third?

JOHN: Yes.

SWAMIJI: And that *yajñādbhavati parjanyo, yajñā* is another, fourth. And *yajñaḥ karma samudbhavaḥ, karma* is fourth.

JOHN: Fifth.

SWAMIJI: Huh? Fifth?

JOHN: Yes: food, souls, clouds, sacrifice; *annād, bhūtāni, parjan* and *yajña*.

SWAMIJI: How many?

JOHN: That is four.

SWAMIJI: Four.

JOHN: And karma?

SWAMIJI: Karma you have done, fourth?

JOHN: Is karma part of yajña?

SWAMIJI: Yes. *Karma brahmodbhavaṁ viddhi*, it is from Brahma, karma is produced by Brahma. Brahma is fifth. Brahma *akṣara samudbhavam*, Brahma is produced by *akṣara*.

JOHN: Brahma is produced by which?

SWAMIJI: *Akṣara. Akṣara*, who is unperishable, *akṣara* [*Anantabhāṭṭaraka*].

So brahma is always residing who is established on *yajña*.

Now these six[7] he [Abhinavagupta] translates in his unique way.

Annād, anna what is *anna*?

> *avibhāgabhogyasvabhāvāt kathañcinmāyā-vidyākālādy - anekāparaparyāyāt* [comm.]

Aparaparyāyāt ... *anna. Anna* is not called, actually *anna* is not food, which is eatable. *Avibhāga bhogya svabhāvāt*, which is *bhogya*, *bhogya* means ...

> *na bhogyaṁ yatirktaṁ hi bhaktustvatto vibhāvyate* /
> [Bhagavad Gītā]

... *bhogya*, whatever is eatable, eatable cannot be separate from *bhoktā*. One is *bhogya*, one is eaten; another is eating [*bhoga*]; one is eater].*bhoktā*[

Do you understand?

JOHN: Eater, eating and eatable.

SWAMIJI: There are three aspects. This is eatable, this is food, this is eatable, it is *bhogya*. *Bhoktā* is who is eating it. And there is then the eating process, process of eating. So there are three aspects in this aspect. In this triple aspect there are three things: one is *prameya*, another is *pramāṇa* and third is *pramātṛ* - subject, object and...

[To be continued]

References

1.. Swamiji means to say "I want some good fruit from this action."
2... "The fifth and last enclosure [of creation] is known as *śāntātīta kalā*. Here you will only find the existence of *Śiva tattva*." - Secret Supreme 2:12.
3.. Swamiji is talking to John and Denise that he was craving to tell them his new revelation on this *Bhagavat Gītā*. [Editor's note]
4. Here vyutthāna means in the external cycle of worldly activity. [Editor's note]
5. Swamiji advised that, "After taking food it is a good practice to sit quietly and reflect on the cycle of naturein relation to what you have eaten. For instance: the seasons, the rain, the sunshine, the moon, the seeds, the soil, the time taken to grow, the cultivating, cooking and preparation; in all, everything up to the food arriving on your plate." [Editor's note]
6. *Anantabhaṭṭāraka* (also known as Aghoranātha), is the chief assistant of Lord Śiva who resides between *māyā* and *śuddhavidyā tattva*. As the controller of karma it is Anantabhaṭṭāraka's job to create, protect and destroy according to the theory of our actions. Tantrāloka6:172 etc.

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Selected Verses from Shri Gurustuti

(With Hindi and English translation)

Continued from the previous issue

श्रीगुरुं तमहं वन्दे कारुण्यरसनिर्भरम्।
स्वात्मभूतं जगद्भाति यत्कृपापाङ्गपाततः।।25।।

मैं दया–रस–पूर्ण उन गुरुदेव की वन्दना करता हूं, जिनकी कृपा कटाक्ष से यह सारा जगत स्वात्म–रूप ही दीख पड़ता है। ।।25।।

25. I sing in praise of the Master who is an embodiment of immense mercy and whose kind glances enable their object to perceive the world of objectivity as an expression of one's own self.

नुमः शारिकया जुष्टं प्रभया परिपूजितम् ।
गुरुरूपधरं देवं लक्ष्मणं शान्तविग्रहम् ।। 26 ।।

ब्रह्मवादिनी शारिका देवी के हृदय द्वारा जो सुसेवित हैं तथा प्रतिभारूप प्रभा से जो पूजित हैं, उन शान्त–स्वरूप श्रीगुरु लक्ष्मण जी की हम स्तुति करते हैं ।। 26 ।।

26. I bow to Lord Lakshmana, who assumed spiritual teachership, who is peace personified, who is served by Sharika Devi and well attended to by Prabha Devi.

जयत्येको जगत्यस्मिन् गुरुर्मे भोगमोक्षदः ।
मोक्षलक्ष्मीसमाश्लिष्टो जन्मतो यश्च लक्ष्मणः ।27।

इस संसार में भोग और मोक्ष को देने वाले केवल मेरे अद्वितीय गुरुदेव की जय हो, जो जन्म से ही मोक्ष–लक्ष्मी के साथ नित्य–संबन्धित लक्ष्मण नाम से प्रसिद्ध हैं ।।27 ।।

27. Glory unto that unique Master, the giver of all worldly enjoyments as well as liberation, who has been ever unified to and embraced by the supreme goddess of liberation (Moksha-Lakshmi) and who is aptly known as Lakshmana – an embodiment of all divine attributes.

नमः श्रीमहसे तस्मै स्वात्मसाम्राज्यदायिने ।
भवबन्धच्छिदे दृष्ट्या नररूपाय शूलिने ।।28।।

स्वात्म–साम्राज्य को देने वाले उन तेजोमय श्रीगुरुदेव को प्रणाम हो जो दृष्टि–मात्र से ही संसार–बन्धन को काट देते हैं। अतएव मनुष्य–रूप में वे साक्षात् त्रिशूलधारी शंकर ही हैं ।।28।।

28. Salutations unto his divine effulgence which is the bestower of spiritual self-independence, who cuts as under all the worldly fetters of a human being by merely looking at him and who is an incarnation of Lord Shiva in the human form.

वाचा दृशा तथा कृत्या स्वानन्दरसपूर्णया।
आह्लादं परमं यच्छन् गुरुः केनोपमीयताम् ।29।

श्रीगुरुदेव स्वात्मानन्दर–रस–पूर्ण वाणी, दृष्टि तथा कर्म से परमानन्द देते हैं, अतः गुरुदेव की उपमा किस से दी जा सकती है। ।।29।।

29. With whom can I compare my master, who, through his speech, vision (sight) and blissful actions imparts supreme happiness (to those in contact with him)?

निखिलैरिन्द्रियैरेभिर्भिन्नवेद्यप्रदर्शिभिः।
दर्शितः शिव एवैको येन तस्मै नमो नमः।।30।।

जिस गुरुदेव ने भिन्न–भिन्न शब्द–स्पर्श–रूप आदि विषयों को दिखलाने वाली उन सब इन्द्रियों के द्वारा एक शिव को ही दिखाया है, उसको बारम्बार नमस्कार है। ।।30।।

30. Salutations unto him who enables one to perceive the non-dual Shiva through these very sense that by their nature act as agents of differentiation.

स्वानन्दरसकल्लोलैरुल्लसन्नस्म्यहर्निशम्।
यद्दृष्टिपरिपूतोऽहमाश्रये तत्पदद्वयम् ।।31।।

जिस गुरुदेव की दृष्टि से पवित्र बना हुआ मैं अपने ही आनन्द–रस–पूर्ण लहरों से अहर्निश (रात दिन) उल्लसित रहता हूं, उसी श्रीगुरु के चरण–कमलों का मैं आश्रय लेता हूं। ।।31।।

31. I seek shelter beneath the two lotus feet (viz. Jñāna Shakti and Kriyā Shakti) of my Master, who has, with his glances, purified me so throughly (of duality of perception) that I am abounding in and enjoyment the full bliss within my own self.

स्वात्मावमर्शसंलग्ना परासहितवैखरी।
कृता येन गुरोस्तस्य वाचा कुर्यां स्तुतिं कया ।32।

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जिस गुरुदेव ने परावाणी सहित वैखरी वाणी को स्वात्म–परामर्श में ही लगा दिया है, अर्थात उसके साथ अभिन्न कर दिया है, उस गुरुदेव की स्तुति मैं किस वाणी से करूं? ।।32।।

32. With what words can I sing in praise of the master, who having submerged his spoken word (*vaikharī*) with the undifferentiated sound (*parā*), has unified it with the process of self-introspection.

गुरुस्तुतिपरैवेयं परासहितवैखरी।
इत्येवं जानतो मे वाक् का न स्तौति गुरुं कदा
।। 33 ।।

परासहित जो यह वैखरी वाणी है, वह एकमात्र गुरु की स्तुति करने में ही लगी हुई है – इस प्रकार जानने वाला जब मैं हूं, तब मेरी वाणी भला किस समय गुरु की स्तुति नहीं करती। ।।33।।

33. My spoken words, integrated with the undifferentiated sound (*parā*) are oriented to singing his praise; Having known that, which of my experiences do not form prayer to him.

शाङ्करी शुद्धविद्येव पूर्णकारुण्यनिर्भरा।
सर्वैश्वर्यप्रदा देवी जयति श्रीगुरुकृपा ।। 34 ।।

शिव संबंधी शुद्धविद्या की भांति जो गुरुकृपा पूर्ण–करुणा से लबालब भरी हुई है और जो सभी ऐश्वर्य को देने वाली है, उस गुरु–कृपा की जय हो ।। 34 ।।

34. Glorified be the grace of the master, an energy of Shiva resembling Pure–Knowledge (śuddha-vidhyā) which exuberates with the nectar of mercy and bestows all kinds of glories.

नुमो गुरुं महाकालजन्मग्रासावभासकम्
स्वातन्त्र्योद्भासिताशेषघस्मरं लक्ष्मणं प्रभुम्।। 35 ।।

सद्गुरु श्रीलक्ष्मण जी अपनी स्वतन्त्रता से सभी जगत को प्रकाशित करते हैं और उसका ग्रास अर्थात् लय करते हैं। इस भांति जो महाकाल के जन्म और विनाश को भी प्रकाशित करने वाले हैं, उन श्रीगुरु–चरणों को हम प्रणाम करते हैं ।। 35 ।।

35. I sing in praise of my Master, Lord Lakshman, who is the destroyer of the wheel of death and birth and who devours the world of differentiation born of his own free will.

दीनोद्धारैककृत्याय करुणागाधसिन्धवे ।
अनेकश्रीलसत्काय लक्ष्मणाय नमस्तमाम् ।। 36 ।।

जिन गुरुदेव का कर्त्तव्य केवल दीनों का उद्धार करना ही है, जो दया के अथाह समुद्र हैं और जो अनन्त ऐश्वर्य से सुशोभित हैं, उन श्रीगुरु लक्ष्मण जी को शतशः प्रणाम हो ।। 36 ।।

36. I fully salute Shri Lakshmana, whose only function is to uplift the downtrodden, who is the infinite ocean of mercy and who is flourishing with infinite glory.

यस्यां च सत्यामहमेव भामि
सर्वात्मना सर्वविकल्पहीनः।
यत्नैरलभ्यामतिदुर्लभां तां
श्रीसद्गुरोर्नौमि दयार्द्रदृष्टिम् ।। 37 ।।

करुणा से आर्द्र बनी हुई सद्गुरु की उस दृष्टि को मैं नमस्कार करता हूं, जो किसी भी यत्न से प्राप्त नहीं की जा सकती है। इसीलिए अज्ञजनों के लिए जो अत्यन्त दुर्लभ है तथा जिस दृष्टि के होने पर मैं स्वयं सभी विकल्पों से रहित होकर सब रूप से प्रकाशित हो रहा हूं। ।।37।।

37. I bow to the merciful glances of the divine Master which are extremely rare as no amount of one's own efforts can secure the same. As a result of these very glances I shine forth in every form and am devoid of all doubts.

आज्ञा यदीया तु कृपात्मिकैव
स्पन्दात्मिका कालकलाव्यतीता।
उन्मेषनामास्ति निमेषगर्भा
बिन्द्वात्मिका नादकलास्वरूपा ।। 38 ।।
विमर्शरूपा समनात्मिका या
प्रकाशजातापि तदात्मिकैव
तं नौमि देवं विदुषां वरेण्यं
श्री लक्ष्मणं व्यक्तसमस्तलक्षणम् ।।39।। (युगलकम्)

जिन सदगुरु की अनुग्रहरूप आज्ञा स्वतः ही कृपा–रूप है, स्पन्द–रूप है और काल की कल्पना से बहुत दूर है। जो उन्मेष–रूप होते हुए ही निमेष–गर्भ वाली है। जो बिन्दु–रूप अर्थात् प्रमातृ–रूप एवं नाद–कला रूप भी है। जो विमर्श के स्वरूप वाली एवं समना के स्वरूप से युक्त है और प्रकाश से उत्पन्न होकर भी स्वतः प्रकाश–रूप है, उन्हीं ज्ञानियों में श्रेष्ठ, ज्ञान के सभी लक्षणों से परिपूर्ण श्रीमान् लक्ष्मण जी को मैं प्रणाम करता हूं ।। 38 ।39 ।।

38. His command symbolises grace, activates movement and is beyond the purview of play of time. It is the state of *unmesha* (Awakening evolution) containing *nimesha* (involution). It is of the form of light and introspection.

39. An introspective faculty it is of the form of samanā. Born of light, it continues to be effulgent i.e. it constitutes Light. I bow of Lord Lakshmana, who embodies all divine attributes and is worshipped by all wise men.

[to be contd...]

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Self – Awareness and Egoity

- Mark S.G. Dyczkowski

The thesis proposed in this paper can be simply stated in a few words. One of the most distinctive features of the monistic Saivism that developed in Kashmir from about the middle of the ninth century with the revelation of the *Śiva Sūtra* to Vasugupta was introduced some three generations later by Utpaladeva, one of the major exponents of the Pratyabhijñā school. This was the concept of what, for convenience, I will term the 'absolute ego'. It is a concept of the one absolute reality which is at once. Śiva, the Self and pure consciousness understood as a self-reflective pure egoity (*ahambhāva*). It is the transcendental ground within which and through which the entire range of cosmic and individual principles in the sphere of the subject, object and means of knowledge are generated, sustained and destroyed through a process in which its transcendental nature immanentalises itself even as it reverts back to transcendence.

The concern of this paper is to establish that it is with Utpaladeva that this subtle and complex intuition of the absolute first appears in the history of Indian philosophical thought. In order to support this conclusion and explain how I came to it, I will deal with a number of basic concepts, most historically prior to Utpaladeva, others new, that have led to its formulation.

Our point of departure are the earliest works that can be defined as Kashmir Śaiva in the sense that they represent themselves as systematic treatises (*Śāstra*) of avowedly purely human authorship rather than revealed scripture. These are the *Spandakārikā* (written either by Vasugupta or his direct disciple Kallatabhatta) and the *vṛtti* on the same that is universally attributed to the latter. The metaphysical, theological and stereological views they present, are relatively simple compared to the complex systems worked out in the treatises that followed Śaivism's development from the middle of the ninth to the middle of the eleventh centuries. Even so, they provide us with a fairly complete formulation of the nature of ultimate reality.

The first thing to notice here from the point of view of our present discussion is that neither the *Spandakārikā* nor *vṛtti* take the ego to be in any way absolute. They thus fall in line with all the other schools of thought that developed in India up to then which unanimously agree that the ego – the "I"– is relative.[1] From one point of view, the ego is understood as the *ahamkāra* which is a part of the inner mental organ that processes, coordinates and identifies the sensory data supplied by the senses. From a different of point of view it is the 'notion of self' - *ahampratyaya*. As such it is the conceptualized counterpart of the notion formed of the object in such a way that when we say "I see and know this particular X" both "I" and "X" are part of a proposition formed at the conceptual, discursive level (*vikalpa*). It is also the 'feeling' one has of oneself as reacting subjectively to the object as pleasant or painful,

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that is, as involved in the play of the *guṇas* and so appears in the notions the perceiver forms of himself as happy, sad or dull. Although related to one's own deeper authentic nature in that this is the essential ground of such egoic notions, they are distinct from it. Thus in the *Spoadakārikā* we read:

> "No notions such as "I am happy". "I am miserable" or "I am attached" (exist independently). They all clearly reside elsewhere, namely, in that which threads through (all) the states of pleasures and rest."

Kallaṭa comments:

> "The (subject)threads through all the states (of consciousness). He connects them together (in the continuity of the experience that): "I am the same (person) who is happy and sad, or who later becomes attached." (They all reside) 'elsewhere' in that state independent (of all transitory perceptions). As scripture (declares): '(this) one's own nature is considered to be the highest reality'.[2]

This view does not posit a pure "I-ness" outside and apart from relational, conceptual propositions referring to cognitive acts. The ego-notion (*ahampratyaya*) is the condition of the disturbed or disrupted (*kṣubdha*) state of personal existence which is that of the individual soul subject to the innate impurity of ignorance and hence transmigratory existence. Thus the *Spandakārikā* declares:

"An individual who thought desirous of doing various things but incapable of doing them due to his innate impurity, (experiences) the supreme state (*param padam*) when disruption (*kṣobha*) ceases."

Kallaṭa comments:

> "(The individual soul) pervaded by this innate impurity may desire to act, but even so cannot make contact with his inherent power. However, if the disturbances of his conceived notion of his own identity as "I" (*aham iti pratyayabhāvarūpa*) were to cease, he would be established in the supreme state.[3]

This disturbed condition which is the egoic notion of the fettered should (*paśu*) prevents it from abiding in the state of permanent repose within itself which is its basic condition (*svātmasthiti*) considered, according to this monistic view, to be that of Śiva Himself. Freedom from bondage is thus understood as 'the attainment of one's own nature' (*svātmalābha*). This attainment (*lābha*) or 'laying hold of one's own nature' (*svātmagraha*) is a direct experience of one's own nature (*svabhāva*) which, thought egoless, is not entirely impersonal as the avoidance of the term' *ātman*' in preference to the term '*svasvabhāva*' in the *Spandakārikā* indicates.

Thus the word '*ātman*' almost invariably figures in the test in compounds where it functions as a reflective pronoun in the sense of' one's own' rather than meaning the 'Self'. Thus, for example, in the eighth *kārikā* we are told that the senses operate by virtue of the power inherent in one's own essential nature. The expression for this is '*ātmabala*' that one could, it seems at first sight, translate as 'the strength or power of the Self. This, however, is not right as the use of the analogous form '*svabala*' in *kārikā* 36 indicates. There the author says that objects become progressively more evident to the subject as 'his own strength' i.e. the inherent power of his subjective consciousness, is applied to their perception.[4]

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Similarly, objects, perceptions, emotions, mental images and all else that manifests objectively acquire a nature of their own (*ātmalābha*) because they are grounded in the universal vibration of consciousness – *spanda* – with which one's own nature is identified. For the same reasons it would be wrong to translate the expression '*ātmalābha*' as 'attainment of Self'. In *kārikā* 39 the yogi is instructed to be established within himself. Here too the expression' *svātmani*' should not be translated to mean "in his own Self."[5]

In the *vṛtti* the terms '*svabhāva*', meaning 'own nature' or 'own own nature', are recurrent. We also come across the synonyms '*ātmasvarūpa*'[6] and '*ātmasvabhāva*'[7]. In one place, however, Kallaṭa writes: "The self referred to here is the individual living being (*jīva*). Here Kallaṭa seems to be making use of a standard expression drawn from the Upaniṣadas well known to his literate readers generally to state that the individual soul himself, just as he is, is complete and perfect.

The 'own nature' of an entity is that which makes it what it is and accounts for all its inherent properties and causal efficacy. Śiva as one's own 'own nature' thus tends to personalize this inner identity us compared to the concept of Self worked out in other types of monism that tends towards a pure transcendentalism ground of the person and, as such, it has no inherent phenomenal properties or powers. Its causality or agency are adventitious qualities, they are secondary and non-essential, just as a jar can be blue or red without it being essentially affected thereby.

The distinctive terminology points to a more personal view of the Self that is not just a passive perceiver but also the subject that is never known as an object but only through an act of self-awareness (*svasamvedana-samvedya*). It seems that once the individual Self which, as pure consciousness, is known through an act of self-awareness, is identified with Śiva Who is one's own 'own nature' and this self-awareness is understood as basic non-discursive, individualized and individuating mental representations (*vikalpa*), we come very close to the intuitive insight of an absolute self-identity experienced as a pure "I" consciousness. But this need not necessarily be the case for virtually all Indian schools of thought accept that the distinctive feature of the subject is this capacity for self-awareness contrasted with the phenomenological status of the object which is never an object of its own awareness but always that of a subject. There is no need even to posit the existence of an absolute Self for this to be the case. Thus, the Buddhist Diṅnāga, for example, also refers to the distinction between subject and object and their relation in these terms. The individual soul can be self-conscious without this implying any inherent egoity, even as this self-consciousness is the basis of an adventitious notion of "I". This is the view of the earlier Śaivasiddhānta texts. Thus, Sadyojyoti in his *Nareśvaraparīkṣā* in the course of his proof for the existence of the individual soul advances the argument that the individual Self exists because it is "the field of the notion of I" (*ahampratyayagocara*). Rāmakaṇṭha comments:

> "(Although) the notion of self (*ahampratyaya*) is (distinct from the Self) which is the object of ascertainment, it is perceived concomitantly with it because it is a reflective awareness of the persisting perceiving subject and has the Self as it object (*viṣaya*). Thus both are true as

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they are established to exist by their (common nature) as consciousness. Thus there is not non–existence of the Self.[8]

Rāmakaṇṭha continues, saying that both the Self and the notion of Self are invariably found together although the Self transcends thought constructs. Thus, even though the notion of Self as a thought construct, it cannot be said to be false in the sense that it can indicate something unreal. All reflective determination (*adhyavasāya*) of one's Self is invariably accompanied by this notion and thus, being an act of consciousness, it is as veridical as the Self which is consciousness. He goes on to add that the notion of Self may appear to be a projection of conceived egoic arrogation onto an object, namely, the body etc. and not the Self, in such a way that one thinks. "I am fat" or "I am thin". Countering this possible objection he says that the ego notion relating to the self is non-specific i.e. it is not specified by objective qualities. This unspecified (*aviśiṣṭa*) notion is primary and as such applied to the Self.[9]

Kallaṭa and the *Spandakārikā*, teach an idealism according to which the individual soul as the enjoyer (*bhoktṛ*) is one with the object of enjoyment because the perceptive awareness (*samvedana*) which links them as subject and object and is the common reality of both is possessed by the former as its essential nature. This perceptive awareness focused open itself is the conscious state of the subject who contains and is all things.[10] The proximity of this notion to that of the Self or' own nature' as a pure ego-consciousness is so close that it seems natural for the later commentators, who all quote Utpaladeva and so post-date him, to interpret the *Kārikā's* view in this way. Thus Rājānaka Rāma insists that there are two egos which he contrasts, the one a notion and hence 'created' or 'artificial' (*kṛtrima*), and the other uncreated and hence one's own nature itself. Similarly, Abhinavagupta says:

> "From the intellect arises the product of the ego which consists of the notion that this light generated by the individual soul reflected (in the intellect) and sullied by objectivity is (the true) ego Thus as a indicated by the word 'product', this (created ego) is different from the essential nature of the ego which is uncreated and perfectly pure freedom".[11]

The artificial ego seemingly limits and binds the uncreated ego.[12] In this state of bondage the individual perceiver believes himself conditioned by the countless forms of diversity related to the divided field in which he operates, namely, the egoity (*ahampratīti*) established on the basis of mutual exclusion between differing egos.[13] It is egoity falsely projected onto the body which is the way in which, according to Utpaladeva also, we perceive the unfolding of the power of *Māyā*.[14] Conversely, as Rājānaka Rāma explains, the pure 'I' consciousness encompasses the series of pure principles from Śiva to Śuddhavidyā. It is one's own essential nature (*svasvabhāva*) as Paramaśiva who is free of all contact with duality.[15] Thus, an uninterrupted awareness of the egoity (ahamkāra) which is that of one's own essential nature (*svasvabhāva*) is liberating. The egoity (*ahampratyaya*) which takes its support from the body is destroyed when it is irradiated by the authentic ego.[16] 'It melts', to use Rājānaka Rāma's expression, 'like a heap of snow, by coming in contact with the light of the sun of the authentic ego (*svābhāvikāhampratyaya*) that transcends all fictitious supports.'[17] At the same time, however, as Rājānaka Rāma says, the egoity

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(*ahampratyaya*) projected onto the body is not false (*upapanna*) in that it ultimately abides in a reality which is not transitory.[18] Thus, according to him, whatever the Self sustains through the medium of the ego (*aham iti pratipatti*) is its body. The fettered state is the projection of this notion onto a reality which is other than the Self, while the liberated state is that in which his ego notion is realized to be that of one's own authentic nature (*svasvabhāva*).[19] Thus, Rājānaka Rāma says of the awakened yogi:

> "When his ego-sense (*ahampratipatti*) is firmly established in the essential nature of his authentic identity (*ātmasvabhāva*) which is distinct from the body etc. and manifests in brilliant evidence to the clear vision that unfolds by the enlightened awareness generated (in him) by the rays of energy which, emitted by Śiva, the Sun (of consciousness), fall (upon him), it is then made manifest by the powers of the reflective awareness (*parāmarśaśakti*) of the cognitive consciousness of things just as they are in reality. Then he realizes Śiva Who is the Wheel of Energies consisting of the manifestations of the wonderfully diverse universe sketched out (in this way) by (His own) will alone."[20]

Rājānaka Rāma was Utpaldeva's direct disciple and the profound influence that the Pratyabhijñā had on him is evident throughout his commentary. This is so not only in his presentation of the realization of Spanda and its activity as an act of recognition but in his views on the two types of egoity. That this is his personal interpretation of Spanda doctrine and not originally to be found in it finds confirmation, partially at least, in the absence of this distinction in Bhagavadutala's commentary which, apparently more consistent with the *kārikā* and *vṛtti*, invariably relegates all ego-consciousness to the level of a notion. He does this, it seems to me, not so much as a conscious attempt to keep Spanda doctrine 'pure', i.e. not to overlay it with higher hermeneutical interpretations, but because the view which particularly inspired him was not that of the Pratyabhijñā, although he quotes it several times, but the monistic Vaiṣṇava idealism of Vāmanadatta's *Samvitprakāśa*. In this work, the sense of 'I' is consistently relegated to the level of a thought construct: it is the notion of 'I' (*asmadvikalpa*) and nothing more.[21]

Kṣemarāja, the remaining major commentator, takes the 'I' sense to be absolute, adding to it further interpretations, which as we shall see, are a continuation of the views his teacher, Abhinavagupta, developed. Here absolute 'I' consciousness is Śakti which Kṣemarāja identifies with Spanda, the power of Śiva, one's own authentic nature that infuses its energy into the body and mind. Thus he writes:

> "Even that which is insentient attains sentience because it is consecrated with drops of the juice (of the aesthetic delight – rasa) of I-ness. Thus that principle not only renders the senses fit to operate once it has made them sentient but does the same also to the subject that one presumes is their impeller even though he is (merely) conceived to exist (*kalpita*), thus he presumes that it is he that impels the senses. But he also is nothing if he is not penetrated by the Spanda principle."[22]

But let's get back to Utpaladeva. It is well known to students of Kashmiri Śaivism that Somananda was his teacher and the first exponent of the philosophy which was to draw its

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name from Utpaldeva's work, the *Īśvarapratyabhijñā*. Somānanda wishes to trace the geneology of his views to personalities associated with the propagation of Śaivism in the Tantras.[23] In this way he not only tries to stamp his views with the seal of scriptural authority but also affirms that they are ultimately drawn from the Tantras. Now, it is in fact true that a number of basic concepts he presents are already taught in Tantric traditions which precede him. But even though he draws from this fund of ideas, he nowhere posits the existence of an absolute ego and in this he is consistent with the Tantras.

When we get to Utpaldeva, even thought he declares that the 'new end easy path' he expounds in his *Īśvarapratyabhijñākārikā* is that shown to him by his teacher Somānanda in the *Śivadṛṣṭi*.[24]

> "The idea that, that which manifests as the "I" is perfect, omnipresent, omnipotent and eternal beings, that is, the idea that one ... was not in vogue before because of (man's state of innate) ignorance. This *śāstra* makes people fit to live this idea in practice by bringing to light (*Śiva's*) powers of knowledge, will and action, this happens by virtue of this treatise on the *pratyabhijñā* which essentially consists of a series of proofs to justify this idea in practice."[25]

Utpaladeva develops the notions of the Self and absolute being that were already worked out before him to what he must have thought were their ultimate conclusions. Thus he writes that: "repose in one's own essential nature (*svasvarūpa*) is the reflective awareness (*vimarśa*) that 'I am'.[26] One might say that Utpaladeva is here explaining in his own Pratyabhijñā terms that the Spanda doctrine adopted from the Tantras of 'establishment in one's own essential nature' (*svasvar ūpasthiti*) implies that this, the liberated condition, is that of the pure ego-identity.

Now in order to make this transition, Utpaldeva must introduce a concept which finds a precedent in Bhartṛhari but is unknown, it seems, to the Tantras. Thus Bhartṛhari declares that the universal light of consciousness which shines as all things, must be full of the power of speech, otherwise it would not be the one light but the darkness (*aprakāśa*) of its negation as the Māyic world of multiplicity. This power he defines as 'self-reflective awareness' (*pratyavamarśinī*).[27] But while Bhartṛhari does not explain the notion fully to reach the ultimate conclusion that absolute being, as self-reflective consciousness, is absolute egoity, Utpaldeva makes full use of it to indicate this. Thus according to him, *vimarśa* operates as the reflective awareness which is both its universal creative and cognitive power through which it forms itself into the All and through which the All is resolved back into it, on the one hand, and, on the other is the ground of all possible judgement or representation, conceptual (*savikalpa*) and intutive (*nirvikalpa*) of the contents of consciousness in and through each cognitive act, even the most common, as the self-awareness of a pure non-discursive egoic consciousness. It is this inherent attribute which makes consciousness ultimate. Thus echoing Bhartṛhari, Utpaldeva says:

> "If one were to consider the reflective awareness (*vimarśa*) of the light of consciousness(*prakāśa*) or be other than its own essential nature (*svabhāva*), it would be as insentient as crystal even when the light is coloured by (seemingly external) phenomena (*artha*)."[28]

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This reflective awareness (*vimarśa*) is explicitly identified by Utpaldeva with the reflective awareness of "I" (*ahampratya-vimarśa*), a term which we can contrast with the earlier "notion of I" (*ahampratyaya*). It is the 'I' consciousness (*aham iti vimar śa*) which manifests as the subjectivity (*pramātṛtva*) in the psycho-physical complex, as the notion (*vikalpa*) both of self and its opposite.[29] But as the reflective awareness of "I" is in itself the very nature of the light of consciousness (*prakāśātman*), it is free of all thought constructs (*vikalpa*) for these depend upon the duality of relative distinctions.[30]

An important aspect of the concept of *vimarśa* which, as we shall see, Abhinavagupta developed into a wide ranging hermeneutical key to interpret, or better to reinterpret, an important part of Tantric doctrine, is its identification with the supreme level of speech. Now, Somānanda had already done this before, but his concept of *vimarśa* was much more limited than that which Utpaladeva developed. Thus, in his refutation of what he took to be the grammarian's view that *paśyantī* is the supreme level of speech, he advances as one of his many arguments that *paśyanti* – the speech which "sees" cannot view either itself as such or the supreme principle without this involving both in a subject-object relationship which degrades it and the ultimate principle to the level of an object which would then require another *paśyantī* to see that and that another leading to an unacceptable infinite regress." Thus, the perceiver's subjective status as the seer (*dṛṣṭṛtva*) .precedes *paśyantī* as the supreme level of speech. Although Somānanda calls this subjective state *'vimar śa'*. It is not, as it is for Utpaladeva, the awareness the light of consciousness has of itself as all things and as beyond them, for that would involve an unacceptable split into an internal subject-object relationship. Thus, Somānanda explains it as follows:

> "Just as the product an agent like a potter (intends to generate) as, for example, a jar, abides as reflective awareness (*vimarśa*) in the form of an intention (*icchā*), such is the case here also (with Supreme Speech). This (supreme level of speech) abides prior (to all things) for otherwise if consciousness were not to possess a subtle (inner) outpouring (*ullāsa*) which abides intent upon its task (*kāryonmukha*) how could that desire unfold (and reach fulfillment). Śiva abides as the one who is endowed with the state of this (supreme level of speech) when in a condition of oneness (*sāmarasya*) ...."[32]

This concept of absolute consciousness as charged inwardly with a power that flows through it even as it rests in itself and expresses itself as a tension towards its externalization into the form of the phenomenal world in and through the act of perception, is known to the preceding Tantric traditions, particularly those of the Kaula Tantras and similar traditions transmitted in some of the Bhairava Tantras. But what Utpaladeva says in the following passage in which a set of terms already known to these earlier views are brought together in the concept of *vimarśa*, identified with the supreme level of speech, presents it in a new more complex formulation. He writes:

"The nature of the power of consciousness (*citi*) is reflective awareness (*pratyavamarśa*) and is Supreme Speech which, spontaneously emergent, is the lordship of the Supreme Self, the freedom which is the intent (*aunmukhya* towards both immanence and

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transcendence). That pulsing radiance (*sphurattā*), the Great Being, unspecified by time and space, is the essence of the Supreme Lord and so is said to be His Heart."[33]

We might notice incidentally before moving on that this important passage leaves the way clear for Abhinavagupta in his subsequent detailed hermeneutics of the Tantras to expound the symbolism of the Heart as the dynamics of pure I-consciousness which he develops in particular in his commentaries on the *Parātrīśikā*. We shall return to this point latter.

Now we must briefly attempt to tackle the vast sprawling mass of Tantric sources prior to Utpaladeva. Although I cannot claim, of course, to have read all the Tantras that predate Utpaladeva, in none of what little I have managed to study in print and manuscript is there any mention of an absolute ego. While all the other notions we have dealt with concerning the Self and its relation to the ego and ultimate reality are attested in the Tantras, this is not the case with the absolute ego. Barring one important exception which I shall deal with later, which is anyway very ambigious, our Kashmiri Śaivites do not quote a single Āgamic source in which the concept appears. One could argue, perhaps, that they did not choose to do so, but this seems hardly likely if we consider the key role it assumes from Utpaladeva's time onwards. On the other hand, a host of other notions that are woven together in the fully developed notion of the absolute ego which we find in Abhinavagupta are found there, so much so that it seems hard to resist the conclusion that what has taken place is a higher hermeneutic in which there has not only been interpretation and presentation of single notions but a grand synthesis of various concepts of the absolute already found in the Tantras in this one.

There is no point in examining every detail of this process here; that would require an extensive study. All that can be done here is to point to a few key examples which can serve as representative illustrations of this hermeneutic method. As I said before, there is only one reference in all those quoted by Kashmiri Śaivite authors from earlier Tantras that can be construed to be a reference to an absolute ego. This is a verse which Abhinava quotes that is also quoted by *Maheśvarānanda* in his *Mahārthamañjarī* who attributes it to the *Śrīkaṇṭhīyasamhitā*.[34] In the original Sanskrit it reads;

आदिमान्त्यविहीनास्तु मन्त्राः स्युः शरदभ्रवत्।
नुरोर्लक्षणमेतावदादिमान्त्यं च वेदयेत्।।[35]

Translated this means:

> "Mantras devoid of the first letter and the last (are barren) like autumn clouds. Know that this consciousness of the first and last letters is the characteristics of the master."

This passage, although seemingly of little significance, is extremely important for it is the only one Kashmiri exegetes quote as being a reference to the absolute ego in the Tantras. One may however, understand this, admittedly cryptic verse, to mean simply that the adept must recite his Mantra mindful of each part, including its beginning and end. Once the adept can maintain an abiding, undistracted state of mindful concentration on the entire Mantra from the first to the last letters, he attains a level of spiritually mindful concentration that makes him fit to be a teacher of others. But which is explained as follows by Jayaratha in his commentary on this passage:

"The first (letter) is A (symbolic of the)

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absolute (*anuttara*) and the last is H (which symbolizes the completion of its emission), thus even Mantras if devoid of the reflective awareness of "I" which is (encompassed by these) the first and last letters (of the alphabet) and are not known to be of that nature are like autumn clouds, that is to say, they do nothing .... While if, on the contrary, they are known to be the supreme vitality of Mantra (*paramantravīrya*) which is the reflective awareness of "I", they perform their respective functions."[36]

What Jayaratha is saying becomes clear when we examine the context in which this reference appears. Abhinavagupta dedicates the third chapter of his *Tantrāloka* to a detailed exposition of *Mātṛkācakra*. Simply, this is the series of the fifty letters of the alphabet which, in the Tantras, is understood to exist as fifty energies or aspects of the universal potency of the supreme level of speech connected with which Mantras are spiritually effective. In the *Śrītantrasadbhāva*, Śiva says to his consort:

"O dear one, all *mantras* consist of letters and energy is the soul of these (letters) while energy is *Mātṛkā* and one should know her to be Siva's nature.[37]

The Tantras deal with this concept extensively. According to one purely Tantric[38], *Mātṛkā* as mantric energy is the source of the higher liberating knowledge of non-duality as the power of *Aghorā* if which makes inner and outer manifestation one with Her own nature in the all embracing experience of liberated consciousness.[39]" *Mātṛkā* is also the basis of the lower binding knowledge associated with discursive thought when her true nature is unknown and functions as the power *Ghorā* which deprives man of the awareness of unity and obscures Śiva's universal activity. Thus, in this sense too, mantras devoid of the first and last letter, and all those between them in *mātṛkācakra* are fruitless.

Now according to Abhinavagupta's higher hermeneutics *Mātṛkācakra* represents the creative aspect of pure "I" consciousness - AHAM, that, like a wheel, rotates from A to *Ha* and back again around the hub of bindu–M. There is no point in dealing at length with this highly complex symbolism here which is worked out in Abhinava's commentaries on the *Parātriśikā*; a few remarks will suffice. Abhinavagupta introudces his explanation of the secret the goddess seeks to know from the god in the Tantric passage he comments, by quoting Utpaladeva as saying that: "egoity (*ahambhāva*) is said to be the repose the light of consciousness has within its own nature"[40]. He identifies this pure "I" consciousness with the supreme level of speech, as does Utpaladeva, and goes on to say:

"The real I-feeling is that in which, in the process of withdrawal, all external objects like jar, cloth etc., Being withdrawn from their manifoldness come to rest or final repose in their essential uninterrupted absolute (*anut-tara*) aspect. This absolute (*anuttara*) aspect is the real I-feelling (*ahambhava*). This is a secret, a great mystery. In the process of expansion, the changeless, unsurpassable, eternal, reposeful venerable Bhairava is of the form 'A' which is the natural primal sound, the life of the entire range of letter - energies (*sakalakatājālajīvana- bhūta*). He, in the process of expansion, assumes the 'Ha' form (the symbol of Śakti), for expansion (*visarga*) is of the form 'Ha' i.e. *Kuṇḍalinī Śakti* and then he expands

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into a dot symbolizing objective phenomena (*nararūpeṇa*) and indicative of the entire expansion of Śakti (i.e. The entire manifestation starting with Bhairava). Similarly, the lowest part of the last phase of objective manifestation (*m* or *nara*) with its three powers (of will, knowledge and action) whose life is the trident of *Parā*, *Parāparā* and *Aparā śaktis*, in its return movement through its union with *visarga* i.e. *Ha śakti*, penetrates *anuttara* i.e. A which is its fundamental, unalterable stat .... Thus there is AHAM in expansion and MAHA-A in withdrawal."[41]

Now, while Abhinava understands the reflective awareness of "I" as being Supreme Speech which is the Heart of consciousness as already posted by Utpaladeva, he adds that it is *Mātṛkā* which is the vitality of Mantra (*mantravīrya*). Thus he writes:

"This reflective awareness of this (*Mantric*) nature, uncreated and unsullied, (the Masters) call the "I" (*aham*). It is this indeed that is the luminosity of the light (of consciousness). This is the vitality (*vīrya*) and heart of all Mantras without which they would be insentient, like living beings without a heart."[42]

Many more observations could be made concerning how Abhinava presents the absolute ego as the highest expression of the ultimate state conceived by the Tantric traditions he considers to be those that teach the highest doctrines. Thus, he overcodes in this way the Trika conception of reality. The Trika teachers refer to the *Siddha-yogeśvarīmata* as the supreme authority. Outing this text, just before the reference we have cited above, he says: "The seed here (of all things) is *kuṇḍalinī*, the life-principle of the nature of consciousness. From this is born the triad (*trika*) of the Absolute - (A), the Will (I) and Expansion (U) and from this all the other letters."[43]

Now as all the other letters together constitute the fifty aspects of the reflective awareness of "I" consciousness, this, the absolute, is grounded in this way in the supreme Triad, or one of its representations, which is taken as characteristic of the *Trika* view of the one reality.

Further on Abhinava similarly presents the absolute ego as the ultimate reality the Krama School expounds. This is does by first declaring that *Mātṛkā* has a second aspect known as *Mālinī*. *Mātṛkā* represents dynamic consciousness as perpetually creative; *Mālinī* represents consciousness as perpetually withdrawing into itself all differentiation to fuse it into its universal oneness. This symbolism is supported by the Tantras, but in a much grosser sense, one could say, at a lower level of self-reflection. Thus, *Mātṛkācakra* figures as a symbolic cosmogram in which the letters of the alphabet are collocated in their normal serial order. *Mālinī* is a different collocation (*prastara*) of the alphabet in which the order is disarranged so that the vowels, symbolizing Śakti's womb (*yoni*). In this way, Abhinava represents *Mālinī* both as the choatic pleroma into which everything is withdrawn and, at the same time, as the one reality that, fertilizing itself, is adorned with the flux of emission.[44]

Now, just as the supreme form of speech, identified with *Mātṛkā*, is grounded in Trika as its expansion, so *Mālinī*, similarly identified with Supreme Speech is said to be *Kālakarṣiṇī*, one of the forms of *Kālī* worshipped as the embodiment of the dynamic power of con-

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sciousness according to the *Kālīkula*, more commonly known as Krama. In this consciousness, Śakti, symbolized by the A and H of AHAM, unite. Thus Abhinava writes:

> "This (i.e. The energy *Mālinī*) which is in reality one only, and supreme, is she who attracts time (*kālakarṣiṇī*) and by union with the power-holder aspect (of absolute consciousness) assumes the nature of a couple (*yāmala*). The reflective awareness of this (couple) is completely full "I" (consciousness) which by virtue of this freedom manifests division within its own nature. Three-fold is said to be its form when division manifests, namely, (the speech) of Vision (*paśyantī*), the Middle Voice (*madhyamā*) and gross Corporeal Speech (*vaikharī*)."[45]

Although the identification of *Kālasamkarṣiṇī* with the supreme level of speech is attested in purely Krama sources, the identification of this, the supreme energy of consciousness, with absolute egoity is not, although to Abhinavagupta this seems naturally implied. *Klasaṅkarṣiṇī* is the pure conscious energy which courses through subject, object and means of knowledge whilst abiding in a fourth state beyond them (*turīya*) which is the one reality that dynamically regenerates itself perpetually, even as its rests in its own nature. Thus is seemed naturally identifiable to him with the absolute ego and its cosmic dynamism. But even so, this identification is far from the intentions of the teachings in the original Tantric Krama sources. The *Kālīkrama* teaches that the ultimate state is egolessness and that it is attained by destroying the ego. Thus *Arṇasimha* writes of *Kālasaṁkarṣiṇī* that She is:

> "*Kālikā*, the one (reality Who is such) by virtue of Her being the (universal) process (of consciousness) in the form of the mistress of the wheel of the cycle (of consciousness) She shines constantly and perfectly and Her inherent attribute is egolessness (*nirahamkāra-dharmiṇī*)."[46]

Again, all Her powers are aspects of the Goddess, each of which is worshiped in this, the highest ritual procedure (*pūjākrama*) and are "emergent to withdraw (all things into undifferentiated consciousness), their forms (the reality) which is free of ego (*nirahamkāravigraha*)."[47]

Finally, we notice how Kṣemarāja extends his teacher's hermeneutic to his treatment of the Spanda teachings. Kṣemarāja, like his predecessor, Rājānaka Rāma, considers the true nature of the subject to be the inner light of "I" consciousness. This is the inner form of Śiva. While the outer form is perishable, the inner form is the subjective aspect which is supreme "I" consciousness for, as Kṣemarāja says, "even though the subject resides in its body, it is still identical with the Lord (who is pure I-consciousness)."[48] Kṣemarāja adds a further dimension to the notion of Spanda with respect to the commentators before him by identifying it squarely with the supreme energy of consciousness and this with Supreme Speech and the absolute ego, much as Abhinava does. Thus he says of Spanda that it is the creative autonomy or Śiva (*svātantrya*)[49] as "the perfect I-consciousness (of the Lord) (*pūrṇāhantā*) consisting of the higher power-A-and the innate power-*Ha*-which encompass within themselves, as in a bowl, all the letters from A to Ks. That (*aham*) is the power of Supreme Speech which is the supreme resonance of consciousness (*paranāda*) that is ever emergent (and etemal) although unutterable. It is the great Mantra, the life of all, and successionless

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awareness that contains within itself the uninterrupted series of creations and destructions and encloses within itself the entire aggregate of energies that constitute the cosmic order (*śadadhvan*) which consists of innumerable words and their referents......"[50]

The conclude we may note that others after Kṣemarāja went on to extend these treflections into the brilliantly diverse world of Tantric symbolism in many ways. Thus, Śiva is identified with the light of consciousness (*prakāśa*) and Śakti with his reflective awareness (*vimarśa*) and the two are potrayed as locked together in the amorous and sportive play of *kāmakalā*. This is a theme developed by *Puṇyānanda* and a number of other important exegetes of the Śrividyā tradition in their commentaries on the *Nityāṣoḍaśikārṇava* and *Yoginīhṛdaya* as well as in their independent works. Here we notice how, amongst other things, basic Tantric consmological models are overcoded with this brilliant new concept. This becomes especially clear when we compare the consmologies of the *Prapañcasāra* and *Śāradātilaka*, for example, with that of the *Kāmakalā-vilāsa* of *Puṇyānanda*. Although all three, in variant forms, take up a symbolic consmology in which ultimate reality is represented as splitting itself up initially into two and three elements to then go on and develop out of itself throughout the entire gradiant of cosmic and microcosmic principles, it is only the *Kāmakalāvilāsa* which identifies these original elements with aspects of the pure absolute ego and sees in their interplay and development its cosmic and transcendent activity. This fact is all the more striking when we observe that the original symbol of *Kāmakalā*, that is, the triangle in the centre of *Śricakra*, as it appears in the *Nityāṣoḍaśikārṇava* and *Yoginihṛdaya* is devoid of this representation. Thus we can clearly see how the concept of an absolute ego is projected onto an earlier symbolic structure overcoding it and thus lending it greater hermeneutical depth through a broader and more profound conception of the absolute. In this way the Śāktas drew substantially from their fellow Śaivities. Thus, Śivānanda, the 12th century commentator on the *Nityāsoḍaśikārṇava*, and one of the earliest teachers of this line, tells us that his tradition originated from Kashmir.[51]

Finally, not only was the concept and the associated Tantric symbolism of the absolute ego developed at the secondary exegetical level but it also found its way into later primary sources. Not only do a number of later Śākta and Śaiva Tantras take it for granted, but its strong appeal influenced the Vaiṣṇava Pañcarātra as well. Thus the *Ahirbudhnyasamhitā* and, more particularly, the *Lakṣmītantra*, both of which are clearly influenced by Śaivism, take this as a fundamental conception of the absolute reality which the *Lakṣmītantra* in particular identifies with the goddess who is pure "*iness*".

Thus the brilliant insight of one man, Utpaladeva, whose writings are more concerned with philosophical and theological issues than with the intricacies of Tantric symbolism, is used to systematically recode it. In this way we find confirmed the view of the Tantras which declare that "this knowledge (of reality) has three sources, namely, the teacher, the scripture (*śāstra*), and oneself."[52] Although the Indian tradition in general mistrusts new ideas and normally attempts to integrate them into what has gone before so that they may be sealed with the stamp of authority, great new ideas are born from what is, according to Abhinava, the greatest of the three sources of

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knowledge, namely, oneself.[53]

Abbreviations:

A.P.S.: *Ajaḍpramātṛsiddhi*
Ī.P.: *Īśvarapratyabhijnākāṅkā*
T.Ā.: *Tantrāloka*
N.P.: *Nareśvaraparikśā*
N.T.V.: *Netratantroddyota*
N.S.Ā.: *Nityāṣodaśikāmava*
P.T.V.: *Parātriśikāvivaraṇa*
M.M.: *Mahārthamanjarī*
V.P.: *Vākyapadīya*
Ś.D.: *Śvaḍṣi*
Ś.Sūvi: *Śivasūtravimarśiṇi*
Sp.Kā.: *Spandakārikā*
Sp.Kā,vi.: *Spandakānkāvivṛti*
Sp.Nir.: *Spandanirṇaya*

References

1. For an extensive account of the concept of the ego according to the major schools of Indian philosophy see. M. Hulin 'Le Principle de l' Ego dans las Pan see Indienne Classique, La Notion D Ahamkara, Paris, 1978.
2. Sp. Ka., 4 and *vtti* on the same.
3. Sp. Ka., 9 and *vṛti* on the same.
4. यथा द्यर्थोऽस्फुटो दृश्ट सावधानेऽपि चेतसि।
भूय स्फूटतरो भाति स्वबलोद्योगभाविता।। Sp. Ka., 36
5. अनेनाधिष्ठिते देहे यथा सर्वज्ञतादय।
तथा स्वात्मन्यधिष्ठानात्सर्वत्रैव भविष्यति।।
"When the body is sustained by this, one knows everything that happens within it. Similarly, (this same omniscience) will prevail everywhere (when the yogi) finds his support in his own nature". Sp. Ka., 39.
6. *Vṛtti* on Sp. Ka. 6
7. Sp. Ka., 11 and 19.
8. N.P., p. 38.
9. Ibid., p. 38-9.
10. Sp. Ka., 28-29.
11. T.A., 9/230-2.
12. Sp. Ka., Vi, p. 113 and 137.
13. Ibid., p. 132.
14. I.P., 3/1/8
15. Sp. Ka., vi., p. 128.
16. Ibid., p. 86 and 113
17. Ibid., p. 49.
18. Ibid.,
19. Ibid., p. 112
20. Ibid., p. 112.
21. See the introduction to my edition of this text.
22. Sp, Nir., p. 22.
23. S. Dr. 7/107-122
24. I. O., 4/1/46
25. Commentary on I, P., 2/3/17.
26. A.P.S., 15.
27. V.P., 1.124. It is a notable fact that this term, so important in the technical vocabulary of the *Pratyabhiñjā*, is not at all common in the Śaivāgama. It does not belong to the common terminology of the Tantric systems syncretised into Kashmiri Śaivism, at least as far as we can gather from the sources quoted by the Kashmiri authors themselves. As an example of the uncommon occurrence of the term *vimarśa* we can cite the *Kālvala:* "The supreme power of the lord of the gods whose nature is supreme consciousness is reflective awareness (*vimarśa*) endowed with omniscient knowledge' (Quoted in N.T. u., 1 p.21) Abhinavagupta refers to the Gamatantra which says. "The deity of Mantra is considered to be reflective awareness (*vimarśa*) co-extensive in being with Great Consciousness." (T.A., 1612860. A passage quoted form the *Triśirobhairavatantra* reads: "The Supreme Sky (*parākāśa*) is said to be the well formed space (*suṣira*), the lord of the principles of existence, the fourth state which pervades from above and the centre. It is the abode of contemplation (*vimarśadhāman*)." (T.A. Comm. 5/91), while in the third reference '*vimarśa*' clearly has a broad generic sense denoting the contemplative consciousness that the fully developed yogi has of the supreme principle, the two former references equate *vimarśa* directly with Śakti, They do certainly refer quite clearly to a concept of consciousness in which it reflects upon itself. But these are the only passages out of several hundred quoted in Kashmiri also has a broader less specific sense than in the *Pratyabhijña*. Thus, what appears to be the meaning here is that the yogi who contemplates the one absolute consciousness does so by virtue of the power of contemplation inherent in consciousness itself which is, as the *Triśirobhairavatantra* says, the 'abode of contemplation'.
28. I.P., 1/5/11
29. Ibid., 1/6/495.
30. Ibid., 1/6/1
31. S. Dr., 2/56-6
32. S. Dr. 2/84-fca
33. I.P., 1/5/13-14
34. M.M., p. 68
35. T.A., 3/223, 4th
36. T.A., II, p. 212.
37. S. Sū, vi., p. 89
38. Tantric is the way something is explained in the Tantras. Similarly, by 'Tantric symbols', I mean those symbols which are found in the Tantras.
39. S. Sū. vi, appendix p. 9, n. 82, K.S.T.S. edition.
40. APS, 22
41. P.T.V. Jayadeva Singh's translation, p. 54.5.
42. T.A. 4/192-2. In the P.T.V., Abhinava similarly defines "I" consciousness at "wonder which is the very nature of the light of consciousness and the vitality of Mantra which is the Supreme Speech that is innate and uncreated". प्रकाशस्य हि स्वाभाविकाकृत्रिमपरवाङ्मन्त्रवीर्यचमत्कारात्म हमिति P.T.V., p. 18 of the text printed with Jayadeva Singh's translation.
43. T.A. 3/220 b-la.
44. T.A. 3/232-3.
45. T.A. 3/234-6
46. This verse is drawn from as unpublished Krama work by Arnasimha who traces the teachings he expounds to Śivananda, alias Jñānanetra. Cakrabhanu was the third teacher in the tradition after him. Then from Cakrabhanu, Arnasimha traces two lineages ending with Someśvara and Naga, both of whom were his teachers and are the fourth in line after Cakrabhanu. Thus if we date Sivānanda as Rastogi does, as living 800.50. A.D. then Arṇasimha lived sometime between 950-1000 A.D. Unfortunately the title of his work has been lost in the colophon of the sole manuscript recovered so far. It is deposited in the national Archives at Kathmandu and is numbered 5-5183/51 reel number A 150/6. This reference appears on folio 32a; the edited text reads:
चक्रचक्रेश्वरीरूपक्रमेणैव कालिका।
विभान्त्यना रता सन्यद् निरहंकारधर्मिणी।।
47. Ibid, folio 30th: सहर्तुमुदिता देव्यो निरहंकारविग्रहा।
48. Commentary on Sp. Ka, 16
49. Commentary on Sp. Ka, 1
50. Commentary on Sp. Ka, 45
51. N.S.A., p. 144.
52. त्रिप्रत्ययमिद ज्ञान गुरूत शास्त्रत स्वतः।
quoted from the Kiranāgama in T.A., 4/78b-9a.

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Gāyatrī in the Non dualistic Śaiva Tradition of Kashmir

– Prof. Navjivan Rastogi –

While rummaging through the pages of Abhinavagupta's (AG) *Vivṛti-vimarśinī* on the opening verse, or the opening sentence (*ādivākyam*) to be more precise, I was intrigued by profound depth, beauty and intense reverentiality of Abhinavan insights on the Gāyatrī. What strikes me is the fact that he is deliberately inserting this discussion, since his purpose could have been achieved even without this exercise. While exegeting the phrase "*trayyāṁ vāci*" in Utpala's (UTP's) *Tīkā*, i.e. *Vivṛti*, his immediate concern is to pinpoint that the author of the *Sūtra* (i.e IP *Kārikā*), *Vṛtti* and *Tīkā* is one and the same person and that the genre diversity of the (three) treatises so ventured is a result-oriented exercise despite their remaining grounded in the integral purposiveness of the common author.[1] The word *trayī* ("triad"/"group of three") in *bahuvrīhi* compound means "that what has three parts" (*trayo' vayavāḥ yasyāh sā*), qualifies *parā* ("supreme"/"transendent") and is central to the hermeneutical narrative representing *parā vāk* as inclusively transcending and comprising of *paśyantī, madhyamā* and *vaikharī*. In order to convincingly demonstrate the integral unity of purpose and its differentiated fruitional manifestation in and through the diversified phases of UTP's textual creativity AG develops twin equational correspondences for instantiation. The first correspondence he posits is between the Gāyatrī together with its constitutive triad (*trayī*) usually identified with the *Veda-trayī* ("triad of Vedas") but actually interpreted and evolved in multifarious constructions and *Parā vāk* along with its emanative phases. The Gāyatrī is used as an exemplar illustrating *Parā vāk*. The second correspondence is seen between Parā vāk (including its emanations) and the authorial activity inclusive of its manifested dimensions. Now at this stage the process of instantiation or exemplication is slightly complex. *vāk* primarily and the Gāyatrī secondarily are taken recourse to illustrate the integrative yet distinctive approach of the author in his original and commentarial writings.

In our common perception the Gāyatrī is invariably linked with the Vedic stream as a defining element of the Hindu world-view and identity. As such it holds a position of eminence par excellance. Though the *tantric* stream also forms an integral part of the Hindu identity, its attitude towards Vedic world-view is largely marked by some kind of antagonism and transgression. It is against this background that AG's foregrounding of the Gāyatrī, that too in an intensely reverential sublime valuation, is indeed baffling and seeks answers. What is still more intriguing, that AG is able to garner astounding endorsement from his own tradition.

The Gāyatrī under reference is the sacred Vedic mantra[2] appearing in twenty four-syllabled *gāyatrī* metre. Barring one or two exceptions[3] it is generally hailed as a mantra, its other two senses[4] remaining subdued. Apte in his dictionary[5] records *gāyatrīvallabha* as an epithet of Śiva, but the Kashmir Śaivists are not familiar with this term. However their engagement with

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the Gāyatrī appears symmetrical with their historical growth spanning over three clearly marked phases. With Abhinavan phase in the middle, the other two phases could be described as pre-Abhinavan and post-Abhinavan. The pre-Abhinavan phase begins with the *Gītā* where the *Gāyatrī* is singled out as the model *chandas*[6] epitomizing the divine. Since the Gāyatrī's recital is always preceded by the syllable *Oṁ*, it will be only fair to refer to two other verses of *Gītā* where such a recital is made mandatory, *Oṁ* signifying the essential nature of the Absolute as pure light of consciousness.[7] Bhaṭṭa Nārāyaṇa (BN), the author of the *Stavacintāmaṇi* (St. Ci), a text held in great esteem by the lineage of AG, and who preceded AG at least by 100 years, reiterates the original spirit of this mantra (after slight attunement with the doctrinal requisites) in singing laurels of the divine effulgence as prompter of our wisdom and all our mental functioning.[8] In the Śaiva scheme the Veda is viewed as the divine command or injunction and the *Gāyatrī* is construed by implication, which is rendered explicit by its commentator Kṣemarāja (KR) later,[9] as emphasizing the ordainership of the Lord towards issuing such injunctions.[10] Sāmba Miśra, in his *Pañcāśikā*,[11] depicts the *Gāyatrī* recital preceded by *praṇava* and *vyāhṛtis* as articulator of the supreme radiant abode called *bhargas* ("effulgence") subsuming all other effulgences within.[12] This text also takes into account Gāyatrī's other aspect as one of seven Vedic metres[13], figuratively likened to the sun's seven horses, in a passing description without making a conceptual statement.

During post-Abhinavan era (to the Abhinavan phase we will come later) KR's formulations are most important. The other notable scholars in this period are Śitikaṇṭha and Bhāskarakaṇṭha. In his commentary on the St.Ci. KR formulates BN's Lord as *bodhāditya* (gnosis-sun), His intuitive light (*pratibhā*) as radiance of the *praṇava* (*praṇavatejorūpa*) which constitutes essence of three Vedas[14] (*ṛgādivedatrayasya yat paraṁ śukram*). Innovating upon BN who perceives the Veda as the divine command (*vedātmikā ājñā*) KR treats the injunction or command as the precise meaning of the Veda, which by virtue of its nature as command or order, makes it imperative to look at the God as its source, issuer and/or organizer of the syntactical meaning of the insentient words in that command. At this point KR deliberately invokes the Gāyatrī, which in fact is not there in the subject *kārikā*, emphasizing that Gāyatrī's main refrain is to affirm and present this particular aspect of the Godhead.[15] KR identifies the Gāyatrī, the matrix of Veda (*vedamātā*), with vākśakti. It lauds and speaks of the Godly effulgence (understood in the sense of *pratibhātmaka - praṇava - tejaḥ* earlier) as instigator of the universal subjective activity and as such capable of leading our minds, emerging from the deeply entrenched empirical condition, to the path of immersion in the self.[16] Significantly enough, KR censures the adherents of the Veda for their failure to grasp the real meaning of Gāyatrī, which, by implied contrast, happens to be the privilege of the Śaivists[17]. In his commentary on the *Sāmbapañcāśikā* KR remains consistent in his portrayal of the Gāyatrī as *vākśakti* (though this term is not expressly used) which constitutes the language of the Vedas and whose four *vyāhśtis* ("utterances") preceded by the *Oṁ-syllable* express the instructable supreme *śāktā* effulgence of the consciousness-sun (*cidāditya*) and thereby flood the empirical existence with non-dualizing spiritual bliss. These four *vyāhṛtis* represent the universal object, means and subject of cognition as well as the cognition (*pramiti*) in its entirety. In this he discovers a close parallel between the notion of *japa* in the *Śivasūtras* (3/24) and the *gāyatrī*.[18]

During post-Abhinavan phase we come

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across two more theorizations. One is found in *Śitikaṇṭha*, the well-known author of the *Mahānaya-prakāśa* and a great *Krama* teacher. In his *Kulasūtra*, which has been recently published as a fragmented tract, he describes the *Gāyatrī* as having three quarters (*tripād*) and twenty four syllables[19]. With its three *vyāhṛtis* it constitutes traingular figure or configuration of *rāva* ("sound/ resonance")[20]. In the system *rāva* is explained in two ways. One from a typical *Krama* perspective, where *rāva* stands for the reflective movement of thought (*vimarśa*) and is considered highest among the four sub-orders (namely *cāra, rāva, caru and mudrā*) of worship abounding in self-reflection.[21] The other notion of *rāva* pertains to sound or resonance which is indentified with *parāvāk* and is supposed to be of ten kinds accounted for by its division into threefold *vāk* subjected to further sub-division of each type into gross, subtle and transcendent levels and their ultimate substrate, i.e. *Parā Vāk.*[22] The *Bhāvopahāra*, in all likelihood authored by Cakrabhānu, a pre-Abhinava *Krama* teacher, describes *rāva* as inner resonance which assumes the form of a song at the audible plane.[23] Taking an overview of these varying nuances rāva in all probability appears to stand for P*arāvāk* with its threefold emanation.

The second formulation is found in *Bhāskarakaṇṭha* (18th century), whom we know as the illustrious author of the *Bhāskarī* on the *IPV* of AG. Drawing a full-fledged imagery in his *Cittānubodhaśāstra*, Bhāskara reckons *gāyatrī* as *brahmagāyatrī*, and equates *savitā* (sun) with *ātman* (self), *bhargas* (effulgence) with power, *vigour*, vitality (*bala*) or virility (*vīrya*) of the self generally believed as the driver or guiding principle (*preraka*) of all – knowing and acting. Bhāskara's immediate context is discussion on 'mantras' in *Sp.K.* 2/1 and their being endowed with (*tadākramya*, laying hold of) the vitality of (the *spanda* principle). Contextually, thus, the *Gāyatrī* emerges as the mantra par excellence as denoter or expressive of its inner virility).*mantravīrya*([24]

Let us now go back to AG. As pointed out at the outset AG develops his hermeneutics of the Gāyatrī in the fashion of an image and its counter-image between the Gāyatrī and vāk. He exposits *Parā vāk* as *trayī*, i.e. a whole constituted of three parts namely *paśyantī*, *madhyamā* and *vaikharī*, in the nature of ideation encompassing the entire objectivity within as undifferentiated from itself. This ideation is subjective or agential function of *vāk* consisting in self-affirmation, holding the world within – world, which is pure language (*vāṅmaya*), i.e. pure verbalizing in form (*śabdanaikaśarīra*), impregnated with awareness (*saṁvedanānuviddha*) marked by reflection in the nature of a cognitive judgement (*pramiti-lakṣaṇa*) in the state of experience-continuum (*paridṛśyamānam*). In the course of gradual evolution the world, so conceptualized, emanates as evolution-inclined (*vikāsonmukha*) at the *paśyantī* level, evolving (*vikasat*) at the *madhyamā* level and fully evolved (*labdhavikāsa*), by the reason of its being grasped separately, at the *vaikharī* level.[25]

It is at this point that AG ropes in Gāyatrī as furnishing a perfect example. The evolution of *vāk* runs exactly parallel to that of the Gāyatrī this is the central theme. Faithfully echoing the Vedic delineation of the Gāyatrī, AG conjures up a complete metaphor. Just as the dazzling resplendence of the sun keeps ever shining in the sky so is the case here. The Gāyatrī is of the nature of *pratibhā* (luminous consciousness),[26] which is nothing but the effulgence of the gnosis-sun (*bodhāditya*). This gnosis-sun is permanently shining in the firmament of one's heart and is deft in rendering inspiration in to the deserving.[27] Thus the Gāyatrī emerges as the light, awareness as the sun, one's heart as the sky and its function as inspiring the creativity by one

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who is competent or deserving (that is, who is cut out for the given task). (One could easily figure out here as to how AG is conspicuously preparing the ground for developing his thesis). Towards charting the progressive unfoldment of the Gāyatrī AG specially picks up the word *amutra* ("there/therein") from his grandteacher's *Tīkā* and accords six interpretations, eventually reducing them to three, as under:

1. (a) *amutra*, "in the other or next world": the Gāyatrī (successively unfolds as) the instrument to the attainment of the other/next worldly fruit.[28]

(b) *amutra*, "in the other world identical with the universally acclaimed Veda defined by inner *praṇava*"[29]: the Gāyatrī gradually evolves.

The two (a) & (b) form one group in the sense that the three gradually evolving phases of the Gāyatrī are common and may be tabulated as under:

In the last phase, the full grown evolution is seen in this-worldly (*laukika*) diversity produced as an effect by the multiplicity of the Vedic sacrificial action and because of which the Vedic diversity is employed as the illustrative model as well.[32]

2. (a) *amutra*, "therein" : "in the three planes starting with the internal (*antarāditraye*)" : the Gāyatrī gradually evolves; and

(b) *amutra*, "therein" : "in the three phases of *vāk* beginning with *paśyantī* etc": the Gāyatrī gradually evolves.[33]

Here are two different formulations brought under one group conceiving *gāyatrī* as the *parāvāk* itself by contextual extension. Here, *'amutra'* stands for the three states of sacrificial action beginning with the 'internal' (*antarāditraye*) substituting the earlier meaning, i.e. "Veda as defined by inner *praṇava*" (*antaḥpraṇvanigamātmani*) vide 1 (b) above. The 2 (b) directly puts Gāyatrī in place of *parā* projecting *paśyantī* etc. states as gradual emanations of the Gāyatrī itself. The two formulations could be seen running parallel to one another in a mutually reflexive manner:

	2 (a)		2(b)
	Gāyatrī	=	*gāyatrī (parā)*
(i)	(*antar iti*) 'Let me perform' (*karavai iti*)	=	*paśyantī*
(ii)	"Yeah" (*om iti*)	=	*madhyamā*
(iii)	The triad of the Vedas collectively	=	*vaikharī*

The other equational details remain same as in 1 (b).

	Form	Plane	Characterstic	Description
(i)	'Let me perform' (*karavi iti*)	Volitional (*saṁkalpa-bhūmi*)	internal (mental) ideation (*antar iti*)	Tending to evolve (*vikāsonmukhā*)
(ii)	*'Yeah'* (indicating readiness/proclivity) (*Om iti*)[30]	commencement of sacrificialaction (*karma-prārambha*)	appearing in the form of (a) admission (*abhyupagama*), and (b) pre-māntric manifestation	evolving (*vikasantī*)
(iii)	The triad of the Rk, Yajuḥ and Sāman Vedas asa collective entity	performance of sacrificial action (*karma-sampādana*)	The role of hotṛ priest, *adhvaryu* priest and the *udgātṛ* priest in full articulation	evolved (*labdhavikāsā*)[31]

3. (a) *'amutra'*, "therein" : "in the Vedic triad enclosed in the middle by the Oṁ-syllable" (*praṇavasya antarmadhye*)[34] : the Gāyatrī gradually evolves; and

(b) *'amutra'*, "therein" : "in the Vedic triad identical with *praṇava*" (*praṇava-tādātmyena*)[35] : the Gāyatrī gradually evolves.

As elsewhere, both these conceptualizations are bracketed together for the reason that they boast of similar stages of gradual unfoldment of the Gāyatrī. The Gāyatrī's defining essence remains *pratibhā*, a legacy from the

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first conceptualization, which gradually evolves in the form of three Vedas in the given context of performance of sacrificial action (*kartavya-prārambha*) echoing its close correspondence with the three phases of *vāk*[36]:

	gāyatri	*pratibhā*	(*parā*)	(undifferentiated state of entire Vedic action)
(i)	(in) *Sāmans* =	(as) resonance (*nāda*) in *Sāman* singing	= (*paśyanti*)	= (tending to evolve)
(ii)	(in) *Rks* =	(as) meaning in glorification of the *devatā*, *guṇa* or *karma*	= (*madhyamā*)	= (evolving)
(iii)	(in) *Yajus* =	(as) action to be performed	= (*vaikharī*)	= (evolved)

By now one would not fail to miss the essential point of difference the present model has from its earliest prototype. In the previous model AG's prime motive was to bring out the inner process of evolution at mental plane where the *trayī* (the Vedic triad) as a composite unit came in the final (i.e. 'evolved') phase, whereas in the present model the objective is to interpret the Vedic triplicity as indicative of the intra-Vedic evolving hieararchy with in the exclusive domain of sacrifical action. This fact comes to surface when we notice AG exploit this occasion to understand characterization of the Veda as *nigama*. The word *nigama* is to be derived from ni+/gam ("ascertainment" and "taking to" respectively), because it leads to definitive ascertainment of dharma (and the like instruments) being the prime goal of the Vedic study.[37] The dharma in this case is the same as it is viewed in the Vedic circles, that is, sacrifice and the like.[38]

Going back to our original premise and picking up the thread from where we left, we discover that AG interjects his theorization of the Gāyatrī[39] as a parenthetical exercise illustrating, on the one hand, the gradual unfoldment of language/speech[40] and, on the other, that of the master teacher's (*śāstrakāra's*, Utpaladeva's in the instant case, but not confined to him alone) exegetical creativity[41]. As already noted earlier, AG first takes recourse to the Gāyatarī as well as the *Parā Vāk* – for illustraling exegetical evolution of the *śāstric* enterprise. Thus the notion of the Gāyatrī is developed as a two-tier paradigmatic illustration and that of the *Parā Vāk* as a single-tier illustrative paradigm.[42] Why we characterize it paradigmatic, is borne only by the extremely complex multi-dimensional structuring of his treatment. This complexity is further enhanced by his zeal to translate the entire conceptual and hermeneutical scheme of the opening *kārikā* (*ādiśloka*) into this illustrativist discourse. AG demonstrates a kind of parallel, nay identical in essence yet varied in articulation, tri-layered evolution in respect of the (1) cognitive content (i.e. recognition of the Lord)[43], (2) transmission/communication (rendering of the intuitive experience by the *śāstrakāra* fit for the grasp by the audiences at different grades of understanding and motivation)[44], (3) reception and grasp of meaning (by the receptive audience of the varying competence and purpose)[45], (4) subjective creativity on the part of author (gradually articulating his intuited perception in response to the needs of the recipients)[46], and (5) the visible textual form so acquired in the course of such an articulation[47]. It may be noted that all these correspondences faithfully mirror the paradigm of Parā Vāk which, conceptualized as self-presentative activity of consciousness, is marked by progressive manifestation of self-differentiation [land could be reduced to the *śuddha jñāna* aspect of *vimarśa* of Maheśvara]. All these scheme are finally made to confirm to

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or reflect the thematizing paradigm of the Gāyatrī essentilalized as Pratibhā which is marked by progressive action-levels[48] [and could be reduced to the *śuddha kriyā* aspect of *vimarśa* of Maheśvara][49]. Thus, the notions of *gāyatrī*, *vāk*, *īśvara-pratyabhijñā*, *śāstrakārasaṁvedanarūpa hṛdaya*, *adhikārigata para-siddhi* and *guruhṛdayagata ātmasaṁbodha* are shown to be symmetrical be AG.[50]

Winding up his long multipronged thematicization of the Gāyatrī AG feels assured that he has convincingly demolished the gap between luminous consciousness (*pratibhā*, his prime characterization of the Gāyatrī), intuitive self experience (*ātmasaṁbodha*) and action (karma), the last one symbolizing every kind of creative enterprise of our worldly existence be it Vedic sacrificial ritual performance, tantric praxis, transmitting a *Śāstra* or writing an exegetical treatise or even heuristically attempting a poetic composition. As a staunch believer in the doctrine of unified essence integrating every thing to itself AG preceived this unified essence in terms of subjective or agential unity. He vehementally argues that unless all the evolutionary stages, whatever their domain, linguistic, functional or otherwise – belong to a single subject/agent, it would be impossible to uphold their becoming. Thus from *paśyantī* through *madhyamā* and *vaikharī* or from initial urge through preparation and actual performance, must be assigned to a single subject in order to make actualization possible. With this kind of reasoning AG is well positioned to speak of the unified essence as integrating not only horizontally but vertically as well.[51]

However AG does not share his compulsions with us for undertaking such an elaborate exercise. I venture to suggest that answer lies in his being thoroughly rooted in and hailing from the substantive Hindu tradition. Following the *vidhi* – methodology of the Mīmāṁsā, the answer could be looked at under three heads, e.g. what he took from the tradition, why he took it and how he took it. What better place could there be than the very beginning of the primary text of the system itself – i.e. making specific preliminary observations even before introducing the opening verse called *ādivākya* or ādiśloka – for indulging into such a speculation. In answer to the first question, we can safely say that he adopts the ideas of *parāvāk*, its tri-partition (or quadri-partition including *parāvāk*), *mantra-vīrya*, *tejas* (effulgence) – in all its three forms, i.e. *ojas* (vigour), *bala* (strength) and *vīrya* (virility) –, śakti (creative energy), mātṛkā ("mantra-mother" to use S.K. De's phrase) and *praṇava* (Oṁ–syllable).[52]

While seeking an answer to the second query we notice, even the most elementary student of the Kashmir Śaivism would gather, that these are the putative notions of the system. If these ideas are to be absorbed within the system, there must be sufficient reason for doing so. By now it is evident that the Gāyatrī provides a single point of convergence for the plethora of aforesaid ideas. Hence one reason could be the tactical parsimony of effort as well as the tacit approval from the substantive tradition, even though continuing with its non-conformist stance in general. However there is a deeper reason to it. In order to legitimatise his outsourcing of these ideas from the Veda, the śaivist must integrate it as his own source which is possible only when it is considered an *āgama* or *pārameśvarī vāk*.[53] Interestingly AG himself raises the question which he resolves, following the Tikā of his grand teacher, by reducing Veda as the God's command or injunction.[54] Resorting to a semantically rich derivation AG traces *ājñā* to ā+/jñā to signify a convincingly reassuring (lit., pervading/filling the heart) instruction or order that is universally inviolable and lasts through its final fruition.[55] AG is alluding to BN's

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famous verse:[56]

"We praise you (O' Lord), who is even beyond the supreme effulgence of the Ṛk, the Sāman and the Yajus and whose ordinance in the form of the Veda is deep and sublime beyond words (aho)."

The verse is so important to him that AG deems it necessary to provide a complete gloss of the verse, divided in two parts. First he construes the Veda as vedāgama in absolute deference to harmony with all the āgamas because of its omniscience, compelling him to marvel at the profound depth, serene beauty and the fathomless enormity of the subject-matter covering the spheres of matter, spirit/self and celestial bodies.[57] In the second, AG resorts to four equations[58]: (i) *śukra* (of the three Vedas) as *sāra* or *vīrya* (essence/virility)[59]; (ii) further equated with (a) *vāktraya* (three type of speech, i.e. *paśyantī* etc.) and (b) *śaktitraya* (*icchā* etc.); (iii) *parā* as *parāvāk* or *paraśakti* transcending *vāktraya* and *śakti-traya*, and (iv) *parameśvara* as the abode where *paramaśakti* is reposed and as such transcends Parā[60]. As we saw earlier, the *gāyatrī* corresponds to *parā* and has been consistenly formulated as pratibhā. This gives rise to a successive chain of correspondences, e.g. *parā* = *pratibhā*= *paramaśakti* *parā vāk*= *ānanda-dhāma* = *gāyatrī* . Not only here in the IPVV, but also elsewhere *parā* is linked with *pratibhā*.[61]

AG's engagement with the Vedic tradition and for that matter with the Gāyatrī is much deeper because of his strong connection with Bharata's *Nāṭyaśāstra* which is firmly entrenched in the Vedas. With regard to the seven notes in *gāndharva* or *gāna* system of music AG takes cognizance of the difference of opinion among the experts. One view (which perhaps AG finds himself comfortable with) is that there are seven notes and this heptad owes itself to the mode of production. The other opinion has it that, in the beginning Brahmā articulated the seven syllables (*varṇas*) in '*tatsavitur vareṇyam*' through the notes *ni, ga, ri, dha, ma, pa, sa*. That is why they hold that there are seven notes.[62] What is important that this parallel between the seven notes in the Gāndharva system of music and the corrresponding syllables in the Gāyatrī was found important to be taken note of.

It would seem proper to make a passing reference to *praṇava*, because of the close connection of the Gāyatrī with *praṇava* – the latter being hailed as the Brahman, as the *gāyatrī* itself, as *parā vāk* and as the Veda. AG projects *praṇava* as a model seed-syllable (*bījākṣara*)[63]. As *bījākṣara* the *praṇava*, in full or in part, directly, without any intermediary[64], denotes the autonomous Lord.[65] It is called *avyaya* (indeclinable) because it never expresses the dependent objective reality.[66] AG fully agrees with the author of the *Yoga-sūtra*[67] on this score.

The third question has already been answered if we care to look into the detailed foregoing discussion.

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   In common practice the mantra is recited with prefix of the *praṇava* and three *vyāhṛtis*, i.e. ॐ भूर्भुवः स्वः
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7. Ibid. 17/23-24. The pre-Abhinava commentator Rāmakaṇṭha's precise take is this : अत्र ओमिति चित्प्रकाशमात्रस्य ब्रह्मस्वरूपस्य वाचकं पदम्। – vide *Sarvatobhadra* on BG 17/23. Later the word *nirdeśaḥ* in BG 17/23 is glossed by AG in his *Gītārthasaṁgraha* as *saṁmukhīkaraṇam*, "bringing face to face", implying in effect "leading some one for direct encounter with the Divine".
8. गायत्र्या गीयते यस्य धियां तेजः प्रचोदकम् । – *St. Ci.*, verse 77
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11. This text, the *Sāṁbapañcāśikā*, has not been fully assimilated within the core corpus of the Kashmir Śaivite texts. Our simple reason for inclusion is KR who is a devout Śaiva commentator and who views the sun, the deity addressed, as gnosis-sun (*bodhāditya*) reckoned in terms of the Śaiva supreme ideality. As against the popular belief in regarding Sāmba as a mythical figure, B.V. Dwivedi identifies him with some Sāmba Miśra on the authority of the *Ṛjuvimarśinī* by Śivānanda. See for further details KT, p. 169
12. ध्यात्वा ब्रह्म प्रथममतनु प्राणमूलेनदन्तं

    दृष्ट्वा चान्तःप्रणवमुखरं व्याहृतीः सम्यगुक्त्वा।

    यत्तद्वेदे तदिति सवितुर्ब्रह्मणोक्तं वरेण्यं

    तद्भर्गाख्यं किमपि परमं धामगर्भप्रपद्ये।। – Sā. Pañ., verse 10
13. सप्तच्छन्दांस्यपि च तुरगा त्र्यङ् मयं मण्डलं च। – ibid., verse 42

    Though not directly relevant, attention may be drawn to a parallel scenario. In the context of reentry or conversion *dīkṣa* (technically called *liṅgoddhṛti*) the Tantrāloka (22/20) enjoins seven common mantras, including the praṇava-mantra (not the Gāyatrī, of course) one of which is to be used for worshipping god:

    प्रणवो मातृका माया व्योमव्यापी षडक्षरः। चटरूपोऽथ नेत्राख्यः सप्त साधारणा अमी।।
14. Vi. on St. Ci. 69

    Elsewhere KR posits *praṅava* as *mahāmantra*, identical with *niṣkalanātha* (marking the unified essence of five *praṅavas*) whose primary nature consists in reflecting on the God's immanent aspect in its totality as one with itself :

    प्रकर्षेन नूयते स्तूयते अभेदपरमार्थतया विमृश्यते, अशेषविश्वनिर्भरं पारमेश्वरं स्वरूपं येन स प्रणवो निष्कलनाथः तदभिन्नव्यापिक ओंकारोऽपि।...महामन्त्ररूपः प्रणवः। – Vi. on Sv. Ta. 6/5
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17. सत्पथे इत्यस्य च अयमाशयः, यदेवं गायत्र्यैव प्रतिपादितं भगवतो विश्वधीप्रचोदकत्वम् अहरहः पठद्भिः अवबुद्ध्यमानैरपि मूर्खश्रोत्रियैः नावबुद्ध्यते इति तत्कर्तृकैव एषा तेषामसत्पथे चोदना इति। – ibid., p 87; also see fn. 15, p. 3
18. Sā. Paß.Vś, pp. 108-110 : वेदेषु ...ओंकारोच्चारणपूर्वं, तदित्यादिगायत्र्याः सवितुर्विश्वप्रसूतिहेतोश् चिदादित्यस्य यत्...भर्ग इत्याख्या यस्य तत्...परिस्फुरत्तात्म शाक्तं तेजो ...धामगर्भं वरेण्यमनुग्रहकारि उक्तं तत् प्रपद्ये समाविशामि।...किंकृत्वा च प्रपद्ये? ...'भूः स्वाहा, भुवः स्वाहा, भूर्भुवः स्वः' इति च मन्त्ररूपाः, समग्र–मेय–मान–प्रमातॄणां...परब्रह्ममयत्वामर्शनीर् व्याहृतीश् चतस्रः... उच्चार्य अथ च सर्वव्यवहारानेकरूपाः 'कथा जपः' इति शिवसूत्रादिष्टनीत्या तदभेदामर्शप्रधानतया ... व्युत्थानदशामपि तदभेदरसप्रोक्षितां विधाय इत्यर्थः। Interestingly enough, AG in a similar context cites the Yogasṛtra (1/28: *tajjapastadarthabhāvanam*) to support his contention that the autonomous Lord is the immediate referent of the praṅava. – vide IPVV, II, p. 214
19. कन्दहृद्बिन्दुकलयात्र प्राकृततत्त्वसंख्यार्णा त्रिपाद् गायत्री। – Ku.Sṛ. 43
20. तद्व्याहृतिभिस्तिसृभी रावत्र्यश्रसंस्थानम्। – ibid., 44
21. तत्र चतुर्ष्वपि पूजाक्रमेषु प्राधान्येन रावोपयुज्यते। अन्येषां तु पर्यन्ततस्तत्प्रयोजकतया परिग्रहणम्। तस्मात् स्वरूपपरामर्श एव परमा पूजा। – MMP, p. 110. For detailed treatment also see MP(S), pp 120-121 (अत्रादिदेव्याः... रावोदय एव वर्णक्रमः, रावोपशान्तिश्च संवित्क्रमः इति...); also see Tantrāgamīya Dharma Aura Darśana, Vol.II, P. 878. Dwivedi subsumes rāva under parāpūjā.
22. श्रीब्रह्मयामले चोक्तं श्रीमान् रावो दशात्मकः।। स्थूलः सूक्ष्मः परो हृद्यः कण्ठ्यस्तालव्य एव च। सर्वतश्च विभुर्योऽसौ विभुत्वपददायकः।। – TA 5/97c-98

    Jayaratha comments : इहास्य परवाग्रूपस्य अहविमर्शात्मनो रावस्य प्रथमं तावद् हृदादिभवत्वात् पश्यन्ती–मध्यमा–वैखरीरूपतया त्रैविध्यं, प्रत्येकं च स्थूल–सूक्ष्म–परत्वेन त्रैविध्ये नवधात्वम्, एषां नवानामपि भित्तिभूतः परवागात्मा दशमः स हि स्वातन्त्र्यादेवमवभासयेत्, अत उक्तं "सर्वतश्च विभुः" स एव च विश्रान्तिस्थानम्। – TAV, III, p.1025

    Jayaratha connects this portion to TA3/235-237; also see MVT 12/12: दशधा ध्वनिः।; Yoga of MVT, pp. 273; Sv.T.U., paṣala II, p. 9 (cited in Bṛ.Ko., II, p. 272)
23. शष्कुलीकर्णयोर्वेद्ध्या यो रावोऽत्र विजृम्भते। तद्गीतमथ ते वाद्यमाद्यसंपुटघट्टनात्। – Bhāvopahāra, verse 32. Also see Ramyadeva's commentary, pp. 29, 32 (योऽन्तर्नादः स एव गीतं श्रोत्रपुटिकाबन्धयोः).

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24. मन्त्रादीनां प्रयोगश्च स्वबलाक्रमणं स्मृतम्।
"तदाक्रम्य बलं मन्त्राः" इति तत्रैव भाषितम्।।
एतदेव बलं ब्रह्मगायत्र्या समुदीर्यते।
आत्मा हि सविता प्रोक्तो बलं भर्गः प्रकीर्तितम्।।
प्रेरकं ह्यात्मनो वीर्यं ज्ञाने कर्मणि च स्मृतम्। – *Cittānubodhaśāstra* 5/431, 433-434 ab

25. त्रयोऽवयवाः पश्यन्तीमध्यमावैखरीति यस्याः सा त्रयी परामर्शरूपा क्रोडीकृताभिन्नसमस्तपरामर्शनीयराशिः परा भगवती। वक्ति स्वरूपं विमृशतीति वाक्, तस्यां च एतत् इति परिदृश्यमानं वाङ्मयं प्रमितिलक्षणपरामर्शरूपसंवेदनानुविद्धतया शब्दैकशरीरं विश्वं यथा क्रमेण विकसितं, पश्यन्त्यां विकासोन्मुखं, मध्यमायां विकसत्, वैखर्यां पृथक्तया परामृश्यमानत्वेन लब्धविकासम्। – IPVV, I, p.5

26. Difficult to translate the word pratibhā, where different semantic nuances : intuition, light, counter-imaging, re-shining, reflection, knowing – all converge.

27 यद्वच्च गायत्री अधिकृतप्रेरणानिर्माणनिपुणनिजहृदयगगनसदोदितबोधादित्यप्रभाप्रतिभारूपा। – IPVV, I, p. 15. The compound अधिकृतप्रेरणानिर्माणनिपुण० uay be dissolved in two ways, e.g.

(i) अधिकृतस्य या प्रेरणा तस्या निर्माणे निपुण०

(ii) अधिकृते (अधिकृतजनविषये) प्रेरणाया निर्माणे निपुण०

28 "अमुत्र" इति आमुष्मिकफलदाननिमित्तम्। – ibid.

29 यदि वा "अमुत्र" विश्वप्रसिद्धे अन्तःप्रणवनिगमात्मनि। – ibid.

30. English 'yeah' for 'om' offers only partial equivalence. Pre-mmntric situationality is not captured. In that case it would be 'Om iti'

31. 'अन्तर्' इति करवै इति संकल्पभूमौ विकासोन्मुखा, कर्मप्रारम्भकाले ओमिति अभ्युपगमरूपतया मन्त्रप्राथम्यप्रथमरूपतया च विकसन्ती। ततः कर्मसंपादनसमये ऋग्यजुःसामतत्समुदायलक्षणा त्रयी संपाद्यहौत्राध्वर्यवौद्गात्रब्रह्मत्वस्फुटीभावावस्थायां लब्धविकासेति। – ibid.

32. इति लौकिकं फलभूतं वैचित्र्यं वैदिकं च तत्कारणभूतं दृष्टान्तत्वेन उक्तम्। – ibid.

It should be obvious by now that the model 1 (a) pertains to the other- or next-worldly fruition of action operating on a single axis whereas in the model 1(b) the other world consists of the Vedic universe interiorized in the *pranava*. It is only at the grossest level that the external form of the Vedic triad is differentiated into two concurrent lines of the this-worldly and Veda-worldly in a relationship of cause and effect and that of the exemplar and the examplified as if based on twin axes.

33. यदि वा अन्तरादित्रये (तमंक 'अन्तरादि'त्रये), अमुत्र च (read 'अमुत्र' च also mark the use of च) क्रमविकसिता गायत्रीति। – ibid.

34-35. अथवा अन्तःप्रणवं प्रणवस्य अन्तर्मध्ये यत् निगमात्मकं त्रयम् ऋगादि "स्रवत्यनोङ्कृतं पूर्वं पुरस्ताच्च विशीर्यते।" (*Manusmṛti* 2/74) इति नयेन, प्रणवतादात्म्येन "सर्वे वेदा.....।" (*Kaṭhavalli* 2/15) इति नयेन च तत्र। – ibid.

In marked deviation from his earlier exegesis of the phrase *antaḥpraṅva* [cf. 1(b) above], AG now dissolves the compound as *praṅavasya antarmadhye* faithfully following Manu's prescription, that the chanting and recital of the Veda must be prefixed and suffixed with *praṅava*, i.e. Oṁ. The relative verse, which is only partly cited by AG, reads as under in full :

ब्रह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा।
स्रवत्यनोङ्कृतं पूर्वं पुरस्ताच्च विशीर्यते।।

[The adept ought to pronounce Oṁ in the beginning and in the end of the recital of the Veda. By not pronouncing before the learning is gradually lost and by not doing so afterwards it does not last.] Thus *antaḥpraṅava* designates the "triad of Veda located (in the middle) between Oṁ on both sides".

Within the extended context, by reconstruing *anṣaḥpraṅava* (designated by *amutra*) AG renders instrinsicity (*antaḥ*) in terms of identity (*tādātmya*) and therefore equates the triad of Vedas with *praṅava* giving rise to the meaning : "In the triad of Vedas identical with the *praṅava*." In so doing AG, on his own admission, is inspired by the *Kaṭhavallī* 2/15 (which he quotes partly) :

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत्।।

[The word (*pada*) which all the Vedas rehearse, And which all austerities proclaim, Desiring which men live the life of religious studentship (*brahmacarya*) – That word to thee I briefly declare.

That is Oṁ.] (tr. Hume, pp. 348-349)

36. तत्र यथा गायत्री कर्तव्यप्रारम्भे प्रतिभारूपा क्रमेण विकासमेति। सा हि प्रतिभा सामसु गीतिरूपेषु नादात्मतां गृह्णती, ऋक्षु कर्मगुणदेवताप्रशंसात्मकार्थरूपतासूत्रणं कुर्वाणा, यजुष्षु कर्तव्यात्मना स्फुटीभवति। – IPVV, I, p.15

AG is here clearly drawing upon *Tai. Up.* 1/8/1 : -------ओमिति सामानि गायन्ति। ओं शोम् इति शस्त्राणि शंसन्ति। ओम् इत्यध्वर्युः प्रतिगरं गृणाति।.....

[.......with Oṁ they sing the *Sāman* chants. With Oṁ! Śoṁ! they recite the invocation of Praise (*śāstra*). With 'Oṁ' the *Adhvaryu* priest utters the Response.] (Tr. Hume, p.280 : Here Hume reads शास्त्र for शस्त्र which the editor/translator of the Gīta-Press edition explains as 'non-lyrical Ṛk', *gītirahita ṛcāoṅ*) [A similar model is also available in *Tai.Up.* 1/5/2, but the order there slightly varies, e.g. *Ṛk*, *Sāman* and *Yajus*.]

37. वेद्यं धर्माद्युपायं निश्चयं गमयतीति निगमो वेदः। – ibid.

38. The dharma is construed as the precise meaning of the *Veda* ': '*dharmasya vedārthasyā*(

Arthasaṁgraha, p. 2) and has been defined as – '*yāgādireva dharmaḥ*', (ibid.). Laugākṣi Bhāskara, the author of the *Arthasaṁgraha*, does not think that this definition conflicts with Jaimini's aphorism , e.g. '*codanālakṣaṅo'artho dharmaḥ*' (Jai.Sū 1/1/2), because the word *codanā* (to"urge, enjoin, instigate") signifies the entire Veda and the whole of Veda expounds dharma : तत्रापि चोदनाशब्दस्य वेदमात्रपरत्वात्। वेदस्य सर्वस्य धर्मतात्पर्यवत्त्वेन धर्मप्रतिपादकत्वात्। – (*Arthasaṁgraha*, p. 3). However a word of caution might be in place here. AG's and also his lineage's evaluation of the Veda elsewhere (cp. fn. 53, P.14) sharply differs, or is on a different keel, if one could say so. But right now, that is not relevant, hence has to be skipped.

39. यद्वच्च गायत्री.....। – IPVV., I, p. 15; तत्र यथा गायत्री.....। – ibid.

40. तस्यां च एतत्.....। – ibid.

41. तद्वदीश्वरप्रत्यभिज्ञा सूत्रवृत्त्योः.....। – ibid.

42. यथा परवाक्तत्त्वे.....तथा परवाक्तत्त्वस्थाने, यथा प्रतिभात्मनि.....एवमात्मबोधो.....। – ibid., p.16

43. शनैः क्रमेण ईश्वरः प्रत्यभिज्ञायते यया सा.....। – ibid.

44. परप्रतिपाद्यजनविषयतापत्तियोग्यतालक्षणा०.....। – ibid.

45. (अधिकारिणः) परापरसिद्धिभाजो जायन्ते।.....सिद्ध्यन्ति इति। – ibid.

46. एवमात्मसंबोधो गुरुहृदयविश्रान्त.....क्रमेण। – ibid.

47. .....तत्प्रतिपादकत्वात् ग्रन्थोऽपि। – ibid., p.17

48. यथा च प्रतिभात्मनि सर्वः कर्तव्यकलापो गलितभेदः क्रमेण कर्मारम्भपर्यन्ततां (read कर्मारम्भ–पर्यन्ततां) प्रतिपन्नो विश्वव्यवहारसिद्धिहेतुः। – ibid., p. 16

49 विमर्श एव देवस्य शुद्धे ज्ञानक्रिये यतः। – IPK 1/8/11. The last two reductions are my deductions in terms of this kmrikm.

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50. Elaborating upon the Abhinavan translation of these correspondences into textual/exegetical/hermenentical activity is beyond the present scope of the paper and would need an independent paper.

51. (i) यथा च प्रतिभात्मनि सर्वः कर्तव्यकलापो गलितभेदः क्रमेण कर्मारम्भपर्यन्ततां ;तमंक कर्मारम्भ–पर्यन्ततांञ्च प्रतिपन्नो विश्वव्यवहारसिद्धिहेतुः, एवम् आत्मसंवोधो गुरुहृदयविश्रान्तः सूत्रादिषु क्रमेण स्फुटीभूतः प्रतिपाद्यप्रतिपादकभावेन निःशंकेन निर्विवादेन च स्फुटतां प्रतिपद्यते।

(ii) (a) -------नहि अन्यप्रमातृगे पश्यन्तीमध्यमे, प्रमात्रन्तरविश्रान्ता च वैखरीति संभवति। नापि अन्यस्य कर्मोपक्रमः, अन्यस्य कर्तव्यनिर्वाहणम् इति संभवोऽस्ति।

(b) यत्रापि उभयं काव्यसमस्यावारकपटसमापनादौ स्यात्, मूलस्फुरितताय‌देकाभिप्रायनिर्वाह एव तथा भवति एकीकार एव न अन्यथा इति। – IPVV, I, p.17

52. S.K. De in his Śakti or Divine Power (pp. 21-24) was one of the earliest scholars to draw our attention to the indebtedness of the Kashmir Śaivism to the Vedic sources. The idea of Śakti could be traced from *Gnā* deities or the 'mother goddesses'. The *Brāhmaṇas* seem to bring all the different forms of *Gnā* divinities under the single head of *Vāk*. The *Gāyatrī* is *tejas* (power : De) and has *vīrya*, being the special metre of Agni and is not mere mechanical arrangement of syllables (*padas*) but represents 'living creative force, : *gāyatryā parilikhati, tejo vai gāyatrī tejasaivainaḥ parigṛhṇāti* (*Tai. Saṁ.* V/1/4; also see *Tai. Saṁ.* II/4/3/1 : Gāyatrī as *ojas*, *bala* and *vīrya*). Padoux (*Vāc.*, pp. 21-22) also notices this similarity between *vāk* and *akṣara* and *gāyatrī* (*tejas* "effulgence, *Tai.Saṁ.* VI/4/7; bala 'power', Kau.Br.7/10; and 'as giving life to other Vedic metres' Śat.Br. 1/3/4/6). Out of the four *pādas* of the Gāyatrī in *Bṛ.Up.*(5/14) the first three *pādas* represent three worlds while the fourth which is above all the spheres (*parorajā*), resplendent (*tapati*) and envisionment (*darśata*) is the basis of the Gāyatrī and also of the worlds. By its three-footed eight-syllabled series it constitutes the triad of Vedas (*ṛco yajūṅṣi sāmānī*, 5/14/2). De is also perhaps first to point out that the idea of Vāk as the Mantra-mother giving birth to her threefold progeny of Ṛk, Sāman and Yajuṣ "gave rise to the idea of *Mātṛkā-Śakti* or *Parā Vāk* or the Supreme Logos" in Kashmir Śaivism (ibid., pp. 25-28). By the time of the *Chāndogya Upaniṣad* the identification of the Gāyatrī with Vāk becomes complete. The Gāyatrī is now synonymous with all that exists, it sings and protects all that has come to be : "*gāyatrī vā idaṁ sarvaṁ bhūtaṁ yadidaṁ kiṁ ca vāgvai gāyatrī vāgvā idaṁ sarvaṁ bhūtaṁ gāyatrī ca trāyate ca.*" (*Chān.Up.*3/12/1)

Regarding the Gāyatrī's ultimacy there seem to be two approaches. In one, it is transcended by *Puruṣa*. All beings only measure up to his one quarter, remaining three quarters are immortal in the sky (*Chān.* Up.3/12/6). The Kaṭha Up.(2/16 : *etadevākṣaraṁ brahma etadevākṭaraṁ param*) calls it *akṣara brahma* taking it as one with Oṁ. The *Māṇḍūkya* Up.1 (*Om ityetadkṣaram idaṁ sarvam*) and *Praśna* (5/2.: *paraṁ cāparaṁ ca brahma yadoṁkāraḥ*) endorse it. In the second, the *Taittirīya Up.* talks of four *vyāhṛtis* ("utterances") (of Gāyatrī). The fourth represents the sun or effulgence (*mahaḥ*), is Brahman or self (Tai. Up. 11/5/1: *bhūrbhuvaḥ suvariti vā etās tisro vyāhṛtayaḥ. tāsāmu ha smaitāṁ caturthīṁ mālācamasyaḥ pravedayate maha iti / tadbrahma / sa ātmā*) and the three – bhūḥ, bhuvaḥ, svaḥ – stand for "the Ṛk. verses, the *Sāman* chants and the *Yajuṣ* formulas" (Hume, p. 278) respectively (Tai. Up,1/5/12: *bhūriti vā ṛcaḥ, bhuva iti sāmāni, suvariti yajūṁṣ*).

53. शाखासहस्रविस्तीर्णवेदागममयात्मने। नमोऽनन्तफलोत्पादकल्पवृक्षाय शंभवे। – St. Ci., verse 16

cf. Vṛtti by KR, p.25: यः, 'विन्दन्ति अनेन परं तत्त्वम्' इति व्युत्पत्त्या वेदरूपः आगमः परमेश्वरप्रणीतं वाक्यैकवाक्यं तथा एकपरव– स्तुतत्त्वविश्रान्तिसारं सर्वमेव शास्त्रं तन्मय आत्मा यस्य, (सः) परमेश्वर एव हि शब्दराशिशरीरः तत्प्रपञ्चमयाशेषशास्त्रात्मना स्फुरति_। For a different conceptualization of the Veda cf. fns. 37 & 38, p.9.

54. यदि पारमेश्वरी वाक् प्रमाणं, तदा वेदः कथम्। आह "ईश्वराज्ञा हि" इति। – IPVV, III, p.98

55. यदि पारमेश्वरी वाक् प्रमाणं, तदा वेदः कथम् ?आह " "ईश्वराज्ञा हि" इति। 'आ' समन्ताद् अप्रतिहतम् 'आ' च फलसिद्धेर्व्याप्रियमाणम्, आविनयं हृदयं व्यस्नुवानं विमर्शरूपम् आज्ञा। – ibid., p.98-99. With this type of formulation AG lets us have an insight into his oft-repeated equational statement underlining positional parity between *saṁvit*, *rasanā*, *samāveśa*, *vidhi*, *niyoga*, *bhāvanā*, *spanda*, *ūrmi* etc.

56. स्तुमस्त्यानृग्यजुः साम्नां शुक्रतः परतः परम्। यस्य वेदात्मिकाज्ञेयमहो गम्भीरसुन्दरी।। –St.Ci.69

57. 'अहो' इति गाम्भीर्यस्य सौन्दर्यस्य च अतिशयं द्योतयन्नध्यात्माधिभूताधिदेवादि विषयार्थसहस्रगर्भत्वमाचक्षाणः सर्वागमासंवादितां वेदागमस्य आह। यथोक्तं '___ सर्वज्ञानमयो हि सः' इति।– IPVV, III p.99. Also see Mantra aura *Mātṛkāon kā Rahasya*, p.6. For the enormity of the subject matter perhaps AG has *Tai.Up.* 1/7/1 in mind. Hume draws our attention to *Bṛ.Up.* 1/4/17 also for a similar idea.

58. In addition to the primary equation, that is, *vedāgama* as pārameśvarī ājña.

59. The idea of mantra-vīrya is quite evident here.

60. 'यस्य' इति, ऋगादीनां शुक्रं सारं वीर्यं वाक्त्रयम् इच्छादिशक्तित्रयमयम्, ततो यत्परं परशक्त्यात्मकम् आनन्दधाम, ततः परं समस्तशक्तिप्रतिष्ठारूपपरमशक्तिविश्रान्तिधाम, तत् नुमः। – IPVV, III, p. 99

61. In the TA, *Parā* under *parāpara trika* (*parā*, *papāparā*, *aparā*) is posited as citpratibhā : नौमि चित्प्रतिभां देवीं परां भैरवयोगिनीम्।– TA 1/2ab. (Jayaratha's Viveka : चिद्रूपा चासौ प्रतिभा प्रज्ञा प्रमितिरूपतया द्योतमाना।); In the PTV, AG renders *parā* as *pratibhācamatkṛti* being part of the *apara trika* (*nara*, *Śakti*, *Śiva*) : नरशक्तिशिवात्मकं त्रिकं हृदये या विनिधाय भासयेत्। प्रणनामि परामनुत्तरां निजभासां प्रतिभाचमत्कृतिम्।। – PTV introductory verse 3, p. 2

62. सप्तस्वरा इति च सम्भववशाद् इति च वक्ष्यामः। अन्ये तु 'तत्सवितुर्वरेण्यम्' इति सप्तवर्णा 'निगरिधमपस' स्वरैर्ब्रह्मणा पूर्वमुदीरिता इति साप्तस्वर्येऽभिप्रायमाचक्षते। – *A.Bh.* on *NS* 28/21, p. 11

I am indebted to Prof. R. Sathyanarayana who draws attention to this reference in the *Abhinavabhāratī*. (Vide "*Abhinavagupta on Śruti*"; R. Sathyanarayana, in *Abhinavā: Perspectives on Abhinavagupta* [note 89, p.493.) However Prof. Sathyanarayana attributes the view to AG who in fact attributes it to 'others'. For translation see Abhinavabhāratī (*Bharata's Nāṭyaśāstra*, Chapter – XXVIII), Anupa Pande, p. 43

63 प्रणवोपलक्षितो हि रहस्यबीजमन्त्रकलापः। – IPVV, II, p. 214

64 प्रणवादिबीजपिंडतदंशगतमेव...मुख्यत्वं वाचकत्वम्। – ibid., I, p.58

65 प्रणवेन च.....ईश्वरः सत्यतः परामृष्टो भवति स्वतन्त्रस्वभावः। – ibid., II, p.214

66 प्रमेयरूपं परतन्त्रमर्थं नैव उल्लासयति। अत एवंविधः शब्दोऽव्ययमिति उच्यते। – ibid., pp. 213-214

67 यथाह गुरुः 'तस्य वाचकः प्रणवः' (यो.सू.1/27)।– IPVV, I, p.58

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The Divine Mother

in Kashmir Shaivism

– George Vanden Bareslaar –

In the philosophy of Kashmir Shaivism, the Divine Mother plays a vitally important role. References to her by various names and in various forms can be found in most of the philosophy's major texts, though the practical reality of her nature remains a secret held by only those directly linked to the oral tradition.

The 11th century Shaiva saint Abhinavagupta – considered by Swami Lakshmanjoo to be the greatest in the lineage of masters of Kashmir Shaivism – made repeated reference to the Divine Mother in many of his works. He nevertheless purposely presented his teachings in a hidden way so as to ensure, as he openly stated, that the supreme treasure of Kashmir Shaivism would remain intact.

The ancient Tantras and Agamas were also purposely cryptic in their descriptions of the Divine Mother. This, according to Swami Lakshmanjoo, was due to the fact that essential meaning was transmitted by word of mouth only from master to disciple.

Abinavagupta's chief disciple, Kshemarāja, too made frequent reference to the Divine Mother, especially in his *Śiva-Sūtra-Vimarśinī* (commentary on the *Śiva Sūtras*). In the third *sūtra*[1] of the Second Awakening, he cites numerous references to the Divine Mother in a text known as the *Trantrasabdhāva*,[2] Swami Lakshmanjoo himself drew on the *Tantrasadbhāva* for a paper entitled "*Kuṇḍalinī Vijñāna Rahasya*"[3], which he presented at a Sanskrit conference in Varanasi in 1965.

The following is an excerpt from Swami Lakshmanjoo's translation and commentary of Kshemarāja's *Śiva-Sūtra-Vimarśini*:[5]

Even though this explanation is secret and can't be exposed or explained, it is revealed in the Tantrasadbhāva śāstra in this way:

"That Divine Mother, who is filled with supreme light, has pervaded the whole universe up to Brahmaloka. O Devi just as all letters are found in the first letter "a", so in the same way is the whole universe found in that Divine Mother.

"She is supreme, subtle, not limited to any particular school of philosophy or religion[7]*. This Divine Mother, called Kuṇḍalinī,*[8] *is placed in the center of the heart*[9]*. There you will find that Divine Mother, just like a serpent in the sleeping state. O Parvati ! There she rests in deep sleep, not perceiving anything other than her own Self, in a place called mūlādhāra by our masters.*[10] *In addition, this goddess places in her body the moon [chandra], fire [agni], the sun [ravi], all the stars [nakshatra], and all the fourteen worlds [bhuvanāni chaturdasha], and still is she absolutely unaware that this is happening in her own nature."*

This goddess cannot be awakened with force. She can only be awakened by supereme I-consciousness (nāda) filled with supreme awareness. To awaken her, the yogī has to churn his point of one–pointedness in the heart, without break, again and again[12]*. He must churn it by inserting sparks of awareness, one after another, again and again, in unbroken continuation. The process is to insert one spark of awareness. Let that one spark*

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fade. Again, insert fresh awareness. Let that spark fade. Again, insert fresh awareness. This process must be continued over and over again in continuity.

Then, the body of energy, which is established in the body of the Divine Mother Kuṇḍalinī, is churned by this awareness. Because of this churning, the yogi will initially experience very intense light seeming to come from all sides. Because of these lights and that supreme awareness (nada), this Kuṇḍalinī, rises. In the body of that Kuṇḍalinī the yogi finds bindu.[13] This bindu, which is residing in the body of the Divine Mother Kuṇḍalinī has four projections radiating from its centre.[14]

Swami Lakshmanjoo then explains that the first projection is that of subjective awareness, the second projection that of cognitive awareness, the third that of objective awarenes$, and the fourth that of digestive awareness. Subjective awareness is awareness of the state of knower [*pramātṛ*] while awareness of the state of the knowledge is cognitive awareness [*prameya*]. Awareness of the state of the known is objective awareness [*pramāna*]. And these three forms of awareness rise from that center of Divine Mother *Kuṇḍalinī*. The fourth projection – digestive awareness occurs when subjective, cognitive and objective projections have been digested in such a way as to be no longer differentiated from one another. Hence, in the projection of digestive awareness, all projections are one, without distinction. In Sanskrit, this is called *pramiti bhāva*, or the digestive state of thought.

So, the Devi simultaneously puts the churner and that which is to be churned in that body of *Kuṇḍalinī*. By doing this, *Kuṇḍalinī*, the Divine Mother, rises in a straight line. Here she is called *jyeṣṭhā śakti* because she is absolutely established between the points of subjectivity [*pramātṛ*] and of objectivity [*prameya*]. Then when these two points [*bindu*] of subjective awareness and cognitive awareness are also agitated by the process of continual churning, *Kuṇḍalinī* is known as the Divine Mother *rekhinī*.[15]

Here again Swami Lakshmanjoo points out that neither the subjective nor objective projection will be found because they have both been diluted in the oneness of the supreme bliss that results from the rise of supreme semen. When this semen rises, the yogi immediately comes out of his internal state because he cannot tolerate the joy he is experiencing, which is the creation of nectar.[16]

There the Divine Mother is called *tripathā* because she takes the formation of the three centers. And then again the three centers, the subjective center, the objective center and the congnitive center, rise. And when all these three centers again rise from *Kuṇḍalinī*, the energy of *Kuṇḍalinī* is called *raudrī śakti* because it is this energy that puts obstacles in the way of the journey of final liberation.[17]

Swami Lakshmanjoo then tells us that having reached this point, the yogi must return inside again and again; he must not think that he has lost anything, nor should he wait for a master's direction. Instead, because the way of liberation [*mokṣa*] has been stopped, he must continue to return again and again inside, and to maintain awareness of the oneness.

Then again She [Ambikā] takes the form of the half-moon, which is half inside and half outside.[18] And so, even if that supreme Divine Mother is only one, yet she takes these three formations: one for the inferior yogī, one for the yogi who wants to experience enjoyment, and one for the superior yogī. By virtue of these energies of the Divine Mother Kuṇḍalinī, nine classes of letters have arisen. The first is the class of letters from "a" to visarga (avarga). The next is the class of letters associated with "ka" (kavarga). The third is the class of letters associated with "ca" (cavarga). The fourth is the class of letters associated with "ṭa" (ṭavarga). The fifth is the class of letters associated

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with "ta" (tavarga) .The sixth is the class of letters associated with "pa" (pavarga). The seventh is the class of letters associated with "ya" (yavarga). The eighth is the class of letters associated with "śa" (śavarga). And the ninth is the class associated with kṣa (kṣavarga). All these classes of letters have arisen from that Divine Mother Kuṇḍalinī.[19]

There are five sacred states of the Self that rise from this Kuṇḍalinī and they are the five mouths of Lord Shiva: īśana; tatpuruśa; aghora, vāmadeva; and sadyojāta.[20] *These mouths have appeared from this Kuṇḍalinī so that Lord Shiva can speak to the public, helping them and, by illuminating that which is to be known, teaching them.*[21]

Twelve vowels also rise from this Divine Mother Kuṇḍalinī, and fifty letters also rise from the same Mother. And now consider the three kinds of speech; supreme, medium and inferior. The supreme speech is said to be centered in the heart. This supreme speech is the supreme sound called paśyanti. The throat is the center of madhyamā speech, and the tongue is the center of vaikhari speech.

When something is to be said, it is first to be taken from one's heart. In the heart there is no differentiation of letters or words; there is only consciousness. There is some force of what is to occur in the next moment. So in the heart, it is just one point, one atom [ekāṇava], and that is called paśyanti speech (vāk) ...

So, the supreme energy of supreme speech is the source of all speech. This is why all these letters emerge from the supreme center of that energy of God consciousness, the Divine Mother. And all mantras that are recited by spiritual aspirants [sādhakas] get their strength [virya] and splendor from that supreme Devī of God consciousness, Kuṇḍalinī.

Kṣemarāja concludes his commentary of this *sūtra* from the Second Awakening of his *Śiva Sūtra Vimārśinī* with the following:

This is why it is said that mātṛkā and mālini[22] *both rise from this Kuṇḍalinī. Because the Śiva Sūtras are actually the most secret and essential thoughts of Lord Śiva, in explaining them, we have referred to so many tantras. You should not be worried about our giving so many references. And if you still do not understand what Kuṇḍalinī actually is, even though we have given so many references to aid your understanding, then you should take hold of the feet of your master.*

In the *Krama* system of Kashmir Śaivism, which was introduced by the sage Durvāsa at the beginning of the Kali Yuga, the Divine Mother is worshiped in the form of twelve Kālis.[23] In her eleventh aspect, the Divine Mother takes the form of Mahākālī and is depicted as dancing on the body of Lord Shiva. The question of why Kālī is dancing on Lord Śiva may be perplexing. In a verse from the *Kramakeli* – a now obsolete text penned, by Abhinavagupta – Swami Lakshmanjoo provides the following explanation:[25]

It is Kālasaṁkarṣiṇī Kālī[26] *in the form of Mahākālī who dances on the body of Lord Shiva. Here Śiva is. known as "Mahākāla," the lord of time and death. By simply knitting her eyebrows, his better half, "Mahākālī," has shattered the universe into pieces and digested all time and space in her own nature. Here, there is no past, present or future; nothing is born and nothing dies; therefore Śiva as Lord of time and death surrenders totally and enjoys the blissful touch of Mahākālī's lotus feet. It is to this universal Mother that one must surrender everything, as she is the real Mother protecting everybody. You should take refuge in her at any cost and everything will be fine.*[27]

Swami Lakshmanjoo then writes that "by the grace of God, by the grace of the Master, or by the grace of the sacred scriptures, the aspirant who has understood the 'trick of awareness' becomes liberated in no time". The recipient of such grace soon realizes that the Divine Mother is not far

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away in some seventh heaven, but is, in fact, the very essence of his or her own being. For such an aspirant, there is nowhere to go to realize the Divine, as she is closer than one's own breath.

A beautiful verse from the *Śiva Dṛṣṭi* sums up the divine play of Śiva and Śaktī:[28]

Let Śiva, who is my own nature, bow down to his real nature, Universal Śiva, through his own Śakti [Divine Mother] for the removal of bondage and limitation, which is none other than Śiva.

So, it is through Śakti that Śiva is realized, and thus for one whose awareness has expanded to embrace the true nature of the play of this Universal Mother, the daily routine of everyday life becomes the real means of worship.

Oṁ Namaḥ Śivāya

□□

References

1. "*Vidyāśaīrasattā mantrarahasyam* – the secret essence of mantra is establishment in the body of the knowledge of oneness."
2. Being a pure tantra, the *Tantrasadhhāva* consists of divine revelations given by Lord Shiva to Pārvatī.
3. "The secret knowledge of Kuṇḍalinī," in Swami Lakshmanjoo's, *Self Realization in Kashmir Shaivism*, John Hughes, ed. (Albany, New York: Suny Press, 1994). ch. 5, pg. 93.
4. See *Namarupa* 1, pg. 67.
5. Swami Lakshmanjoo. *Shiva Sutras; the Supreme Awakening*, John Hughes, ed. (Los Angeles :Universal Shaiva Fellowship,2002).
6. *yā sā tu mātṛka devī parateja samanvitā/tatyā vyāptamidam viśvāṁ sabhrahma-bhuvanāntakam // tstrssthsṁ ca sadā devi vyāpitaṁ ca surārcite / avarṇastho yathā varsha sthita sarvagata priye //*
7. She is not limited to any particular philosophy or religion because anyone – even a cat – can rise if *Lord Shiva* puts some force in that being.
8. She is called *kuṇḍalinī* because she is internal power existing like a serpent in the shape of a coil. Actually, *kuṇḍalinī śakti* is the revealing and concealing energy of Lord Shiva. This *kuṇḍalinī śakti* is not different from the existence of Lord Shiva, just as the energy of light and the energy of the heat of a fire are not separate from the fire itself. *kuṇḍalinī*, therefore, is, in the true sense, the existence of Shiva . It is the life and glory of Shiva. It is Shiva itself.
9. This heart is not the physical heart. This heart is the center of awareness. It is found everywhere in the body.
10. *Mūlādhāra chakra* is found near the rectum.
11. *yā sā śaktiḥ parā śāktyā ṇirācāreti kīritā hṛdbindum veṣṭayitvāntaḥ suṣuptsbhujgakṛtih. candrāgniravinakṣtrairbhuvanāni caturdaśa kṣiptodsre tu yā devī viṣamūḍheva sā gatā.*
12. *prabhuddhā sā ninādene pareṇa jñānarūṭinna masthitā codarasthana bindunā varsvsrṇini*
13. Here, *bindu* refers to the supreme semen (*vīrya*) that becomes agitated. The formation of *kuṇḍalinī* is of that supreme semen, It is not individual semen. It is something beyond that, experienced only by yogis.
14. *Tāvadvai bharamavegena mathanaṁ śaktivigrahe / bhedāttu prathamotpannā vinadavste' tivarcasaḥ / utthitā tu yadā tena kalā sūkṣmā tu kuṇḍalī / cetuṣkelamayo binduḥ śakterudaragaḥ prabhuḥ //*
15. *mathyamant anayogenarjutvaṁ jāyate priye / jyesthā śakti smṛtā sātu bindudvayasumadhyagā / bindunā kṣobhamāyātā rekhaivāmṛtakuṇdalī / rekhinī nāma sā jñeyā ubhau bindū yadantagau //*
16. This is a natural occurrence. The yogi (and everyone else who experiences this state) reaches this state of intense joy and then comes out of it.
17. *Tripathā sā samākhyātā raudrī namnā tu gīyate / rodhinī sā samuddiṣṭā mokṣamārganirodhenāt/*
18. This state is the real state of *krama mudrā*, which is ultimately experienced by blessed yogīs.
19. *śaśāṅkaśakalākārā ambikā cārdhacandrikā/ekaivetthaṁ parā śaktiḥ tridhā sā tu prajāyate // ābhyo yuktaviyuktābahyaḥ saṁjāto navavargakaḥ / navadhaḥ ca smṛitā sā tu navavargopalakṣitā//*
20. In the begining of *satya yuga*, Lord Shiva appeared. in the form of Svacchandanātha, with five heads and eighteen arms. His five heads came into manifestation through his five great energies: *cit śakti* [all-consciousness), *ānands śakti* [all-bliss], *icchā śakti* [all-will), jṇāna śakti [all-knowledge] and *kriyā śakti* [all-action). These five energies appeared in his five mouths known as *īśāna, tatpuruṣa, aghora, vāmadeva,* and *saḍyojāt.*
21. Because these five mouths rise from *kuṇḍālinī*, Lord Shiva is dependent on *kuṇḍālinī, Svaradvādaśagā devi dvādaśasthā* udāhṛtā / *akārādikṣakārāntā sthitā pañcaśatā* bhidā //
hṛtshā ekāṇavā proktā kaṇṭhe proktā dvitīvakā / trirāṇavā tu jñātvyā jīvhamūle saḍā sthitā // jihvāgre naraṇaniṣpattir bhavaryatra na saṁśayaḥ / evarh ṣebdasya nispattir śabdvyāptaṁ carācaram //
22. Mātṛkā is the system of letters of the Sanskrit alphabet that begins with the first letter "a" and ends with the last letter "kṣa". In the English alphabet this would correspond to the letters a to z. In Kashmir Shaivism, there is another understanding of the system of letters. In this system, the letters are not in order, it is an orderless world of letters. Such a system is one thing in all things and all things in one thing, In Kashmir Shaivism this system is called Mālinī.
23. Swami Lakshmanjoo, *Kashmir Shaivism; The Secret Supreme*, ed. John Hughes (Los Angles: Universal Shaiva Felllowship, 1985) ch, 19, p.D3.
24. In the famous Dakshiṇeshvar Temple – where Ramakrishṇa Pararnahaṁsa had his realization – Mother Divine is embodied in the form of Mahākālī.
25. *Śrīmatsadāśivapadepi mahograkālī bhīmotkatabhrukutireśyati bhaṇgabhūmiḥ / ityākalayya paramāṁ sthitiṁetya kālasaṁkarṣinīṁ bhagavatiṁ hathato' dhitiṣṭhet //*
26. *Kālasaṁkarṣiṇī Kālī* is considered to be the supreme embodiment of all twelve Kālis. In this formation she is also referred to as *Parā Bhairavī.*
27. Audio recordings of Swami Lakshmanjoo - 1991, (Los Angeles, Universal Shaiva Fellowship audio library.)
28. *asmādrūpa samāviṣṭaḥ svātmanātmanivāraṇe / Śivaḥ karotu nijayā namaḥ śaktvātatātmane //* Śiva Dṛiṣṭi 1,1.

□□

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Mōkṣa

And the means of its attainment in Kashmir Shaivism

– John Hughes –

The Sanskrit word (*mōkṣa*) is commonly translated in English as spiritual "liberation" or "freedom". With some exceptions in the *bhakti* traditions it is held by all of the great philosophical and religious traditions of India to be the true and fitting purpose of all human endeavor. Although these traditions teach that the attainment of this human emancipation is the end all and be all of spiritual life, they have quite different interpretations of what this term actually means. In fact, there are as many different interpretations of the meaning of *mōkṣa* as there are philosophical understandings about the nature of God and the world. And, as the various schools differ in their understanding of the nature of *mōkṣa*, so also do they differ in regard to the means *upāya* by which it is to be attained.

My intention in writing this article is to introduce the extraordinary soteriology of Kashmir Shaivism. In so doing I will describe the unique understanding of mōkṣa and the means of its attainment as revealed by this important tradition. I believe that after the reader has a chance to reflect on this theory he/she will find it to be not only unique but also quite profound.

Introduction

The ancient tradition of Kashmir Shaivism is a non-dual *advaita* school of philosophy which takes as its source to ninety-two *tantra* of Lord Śiva. This includes the sixty-four monastic *bhairava-tantra*, the eighteen mono-dualistic *rudra-tantra*, and the ten dualistic *siva-tantra*. This philosophical tradition is also known by its ädherents as *trika*. It is called trika because it encompasses the threefold signs of man and his world. These three signs are Śiva, his *Śaktī* [energy], and *Jīva* [individual]. Also signified are three primary energies: *parā* [Supreme] energy, *parāparā* [combination of highest and lowest] energy, and *aparā* [lowest] energy.

These are also terms *icchā śakti* the energy of will, *jñāna śaktī*, the energy of knowledge, and *kriyā śaktī* the energy of action. These three energies represent the threefold activities of the world: knower, knowing, and known. Kashmir Shaivism also known as the trika tradition, encompasses four systems of philosophy: the pratyabhijñā system, the kulā system, the *karma* system, and the spanda system.

The teaching of Kashmir Shaivism is so rich and detailed in its descriptions of what it reveals as the ascent of individual consciousness to universal.

God–Consciousness Parama Śiva that it has been characterised as a mystical geography of awareness. It includes a highly developed system of spirituality that emphasises not only the intellectual understanding of its concepts, but also the direct realisation, the direct

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experience, of its truth. For the Kashmir Shaiva, the very nature of truth, its defining characteristic, is that it is unlimited and universal. The human intellect, on the other hand, is limited and individual. As such it cannot contain within its grasp that reality which transcends it. For the Kashmir Shaiva truth, as universal, is said to be anirvacaniya 'unspeakable'. Words cannot express or reveal it. Any attempt to define and contain it with the spoken word only limits it. **If truth is to be known and understood, it must be experienced through direct realisation.**

Kashmir Shaivism offers many different practical approaches to the realisation of the ultimate reality. These different approaches are varied depending on the ability of the seeker. Paul Reps--in his small book titled *Zen Flesh, Zen* Bones--introduced the English speaking world to one of the central scriptures of Kashmir Shaivism, the *Vijñāna Bhairava Tantra*. In this *Tantra* are found no less than one hundred and twelve separate means to the realisation of the ultimate reality.

Cosmology

Understanding *mōkṣa* and the means for its attainment in Kashmir Shaivism requires that we briefly examine its non-dual cosmology. One of the more lucid and revealing expositions of this cosmology is given by Abhinavagupta in a short discourse titled *Bōdhapañcadaśikā* or **"Fifteen Verses of Wisdom"**. Swami Lakshmanjoo, the great modern Kashmir Shaiva philosopher and saint, tells us that these verses capture the essence of the doctrine of Kashmir Shaivism.

In describing the nature of reality, the Kashmir Shaiva explains that there is only One Being, called Lord Śiva. This Being is the nature and existence of all beings. This Being is defined as being filled with the infinite light *prakāśa* of God–Consciousness. The Shaiva also holds that the objective world, although experienced as separate from one's self, does not have a separate existence. It is the energy Śakti of Śiva. Although one might conclude that the world is separate from his energy, thinking that his energy is the separate formal cause of the objective world. It is not. The objective world, comprised of the collection of objects, cognition's and limited subjects, is nothing more than the expansion of the divine Śakti. It is not separate from Śiva's energy. Lord Śiva is the energy holder *Śaktimāna* and the objective universe is his energy, his Śakti.

But what is the relation of Lord Śiva to his energy? Does Śiva hold this energy as one might hold a tool, to be used in the act of creation? Swami Lakshmanjoo clarifies this by explaining that if, for the sake of argument, we make the distinction between Śiva and his Śakti we could say that Śakti is this whole objective universe--which includes not only the objects of perception *pramāna* and the means of perception *pramana*, but also the limited subjects or perceivers *pramātri* attached to those objects--and that Śiva is that reality from which this universe issues forth. And yet it is said that Śiva and Śakti are not aware that they are separate. Why? Because in reality they are not separate at all. They are one just as a fire is one with its heat.

Although Kashmir Shaivm and Advaita Vedānta both teach nondualism, the nondualism of Kashmir Shaivism is quite different from that of the Advaita Vedānta. Essential to this difference is Advaita Vedānta's proposition that this universe is untrue and unreal, that it is a false projection of Māyā. This theory is completely opposed to the Kashmir Shaiva theory of reality. To counter this proposition Kashmir Shaivism argues that, if Śiva is real, how could an unreal substance emerge from something that is real? If Śiva, the ultimate essence of existence, is real, his creation must

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also be real. For the Kashmir Shaiva this universe is just as real as its creator.

The nondualism expounded by Kashmir Shaivism creates a dilemma for its adherents. If this universe is as real as its creator, how does the latter create this diverse universe as one with himself? To explain this seeming incompatibility, Kashmir Shaivism proposes the theory of reflection – *pratibimbavāda*. This theory explains that the universe is created in the same way that the image of an object, such as a house, can be reflected in a mirror. In the case of Śiva, however, there is no object such as the house which exists independently from the mirror of God–Consciousness, because if there were, it would mean that there is an object which exists outside of God—Consciousness. The Kashmir Shaiva theory proclaims that nothing can exist outside of God—Consciousness, because only God—Consciousness exists. Therefore, the Shaiva explains, the only thing that exists is the house appearing in the mirror. There is no external object, no separate house, being reflected in the mirror. There is only the mirror of God Consciousness. What then causes the "reflection" to appear in the "mirror" of Śiva's awareness? To this question the Shaiva answers, it is svātantrya the absolutely independent will of God. It is Lord Śiva that creates this whole universe in the mirror of his awareness by his absolutely independent will (*svātantrya*), his freedom.

In summarizing the essence of the nondual cosmology of Kashmir Shaivism, Lord Śiva creates the objective world through the expansion of his Śakti which is absolutely one with him. The universe is manifest in his own nature, like a reflection in a mirror, by his own absolutely independent will.

Concealing and Revealing His Nature

But why has Lord Śiva created this external objective world, this manifestation of supreme energy, in his own nature? It is the answer to this question that begins to shed light on mōkṣa and the means of its attainment in the teaching of Kashmir Shaivism. Trika Shaivism teaches that Śiva has manifested this external world for only one reason–to create the possibility of recognizing his own nature. And furthermore, the Kashmir Shaiva understands that this objective universe, a manifestation of Lord Śiva's *svātantrya śaktī*, is a means, a tool, to be used to realize the universal reality of Śiva.

As Abhinavagupta tells it, when Lord Śiva is completely alone, bereft of his creation, he exists in the full splendor of his God–Consciousness. He does not need to recognize his own nature, because it is already there. Nevertheless, he wants his own nature to be recognized. This recognition gives him great joy. But, because it is already there, there is nothing to recognize. So, in order to recognize his nature, Śiva must become ignorant of his nature. He must seemingly separate himself from his nature. It is only then that he can experience the joy of recognizing it.

This, Kashmir Shaiva's say, is the play of the universe. Because of Lord Śiva freedom, his svātantra, this universe is created solely for the fun and joy of this realization. It is Śiva's play to seemingly leave his own nature so that he can find it and enjoy it again. This is the dance of Śiva the joyous game in which he is continuously creating this universe--to lose himself and then find himself.

In order to seemingly depart from his own nature, to lose himself in his creation, he must withdraw his God–Consciousness. And in order to find himself, he must again expand his God–Consciousness. This process is known as *nimeśa* [closing] and *unmeśa* [opening]. It is the supreme energy of God which gives rise to *nimeśa* and *unmeśa*. *Nimeśa* is the

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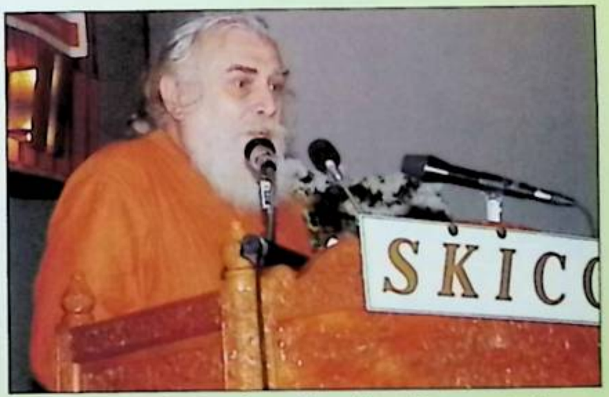

Dr. Mark S.G. Dyczkowski making his presentation

Prof. Debabrata Sensharma presenting his paper

Dr. Rama Ghosh addressing the seminar

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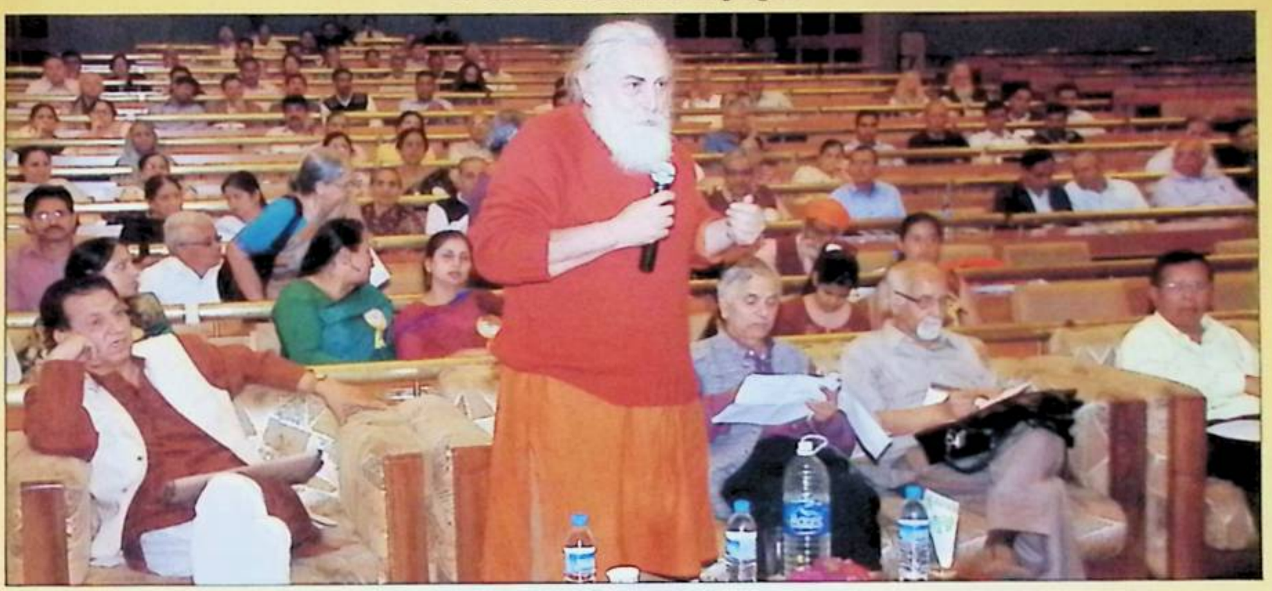
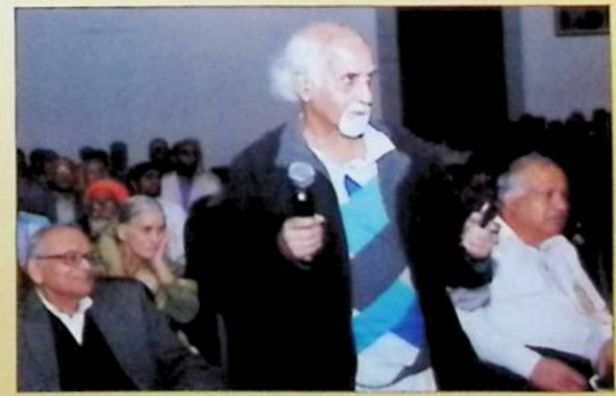
A view of discussions in progress





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withdrawal of his God–Consciousness, and *unmeśa* is the expansion of his God–Consciousness. Both of these states are contained within Śiva simultaneously.

By withdrawing his God–Consciousness, Śiva conceals himself in his creation. Only Śiva has this power, the power of his own *svātantrya*, to totally disregard and hide his own nature and then to find it again. But what is it that he finds when he rediscovers his own nature? He finds, upon realizing his own nature, that it was already there. For the Kashmir Shaiva, this is the real essence of this teaching. Lord Śiva loses his nature only to find it again--and when he does he realizes that it was already there.

He wants, in the external universe that he has created, to completely disconnect his God–Consciousness and then to realize that it was never disconnected. For although it is disconnected, in the real sense, it is not disconnected at all. In finding it he realizes that it was there was never really any separation from his God–Consciousness. Separation only seemed to exist. For Shaivism this is the greatest mystery of existence and Lord Śiva's supreme act.

Bondage through Ignorance

Another point will shed additional light on our topic. In creating this world Śiva conceals his real nature. How does he do this. The Shaiva says that he conceals it with particularity. His *māyā*, his magic, brought about by his power of absolute freedom (*svātantrya śakti*), is to hide himself in the particularity of the world. As a particular individual, Śiva loses the real undifferentiated knowledge of his real self and possesses only differentiated knowledge of particularity. Through this *māyā* or *ajñāna* [ignorance], he veils himself. This is stated very succinctly in the first two verses of the *Śiva Sūtra*: "Awareness is the reality of everything. Having differentiated knowledge and not having undifferentiated knowledge is bondage".

Ignorance, for Kashmir Shaivism, is not the absence of knowledge, rather it is said to be non-fullness of knowledge. Thakur Jai Dev Singh in his translation of the *Śiva Sūtra* calls it "shrunken knowledge". The Kashmir Shaiva tells us that knowledge is always present in our conscious lives but it is limited knowledge. Real knowledge, which is unlimited, is Self-knowledge. It is undifferentiated *nirvikalpa* and identical with Consciousness. The Kashmir Shaiva argues that every limited being must have some knowledge because none could exist without knowledge. Knowledge, being identical with consciousness, is the essence of reality.

Upāya [Means]

Kashmir Shaivism has revealed three means to enter from individual limited consciousness to universal God–Consciousness. The first and highest means is called *Śambhavopāya*. The second, for aspirants of medium qualifications, is called *Śāktopāya*. The third means, called *Āṇavopāya*, is regarded as inferior. The method of traveling from limited Consciousness to Universal Consciousness depends on the ability of the aspirant.

Abhinavagupta tells us in the *Tantrāloka* that the aspirant should always try for the highest and best thing first. Failing that he should try for the next best, and so on. Thus, in his *Tantrāloka*, he has defined and elaborated the highest *upāya*, *śāmbhavopāya*, first. His descriptions of Śāktopāya and *āṇavopāya* follow.

Abhinavagupta, drawing from the *Mālinīvijaya Tantra* defines *Śambhavopāya* as that *upāya* wherein the aspirant achieves entry *samāveśa* into Supreme Consciousness just by

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the grace of his master, without adopting any process. He does not use thought *dhyāna*, mantra or any other aid to meditation. *Śāktopāya* is defined as that *upāya* where the aspirant achieves mystical entry (*samāveśa*) through contemplation of that mental object which cannot be spoken or recited. *Āṇavopāya* is defined as that *upāya* where mystical entry takes place through concentration on parts of the body *sthānaprakalpanā*, contemplation ध्यान (*dhyāna*), recitation *varṇa*, taking the support of the breath *uccāra*, and *mantra*.

In Kashmir Shaivism, though the means may be many, the goal is only one: mystical absorption – *samāveśa* in the *śambhava* state, the reality found in *śambhvopāya*. What is *śāmbhava* state? The *śāmbhava* state is where the *Yogī* becomes instantly established in Supreme Consciousness. For the Kashmir Shaiva, all absorption in the reality of God Consciousness is, in the end, the absorption of the sambhava state, because in *Śāmbhvopāya* unlike *Śāktopāya* and *ānavopāya* the *yogī* has no where to go. Instead he/she only has to be in his/her own nature. This is real mystical absorption.

What determines which *upāya* the aspirant is qualified for? The secret is the strength of awareness of the perceived. As Swami Lakshmanjoo explains, strength of awareness means to possess such power of subjective consciousness that the practitioner's one-pointed subjective awareness is not overshadowed, either by objective experience or thoughts. In the experience of the limited subject, the act of perception or thinking typically overshadows the subject, the perceiver, so that one is aware only of thinking or perceiving.

Thus human beings live their lives completely in the objective or cognitive worlds. Although we might say, "I am seeing a butterfly", in actual fact the" I" is eclipsed by the act of seeing and what remains is "seeing a butterfly". In other words the subject is lost in the act of perception. Because "I"–consciousness is the basis for all thought or perception, it must be present for any perception or thought to take place. Yet it is eclipsed in such a way that in the act of thinking or perceiving it is not a part of conscious awareness. As we saw above in our discussion of the first two verses of the *Śiva Sūtra*, this is the nature of ignorance-- being overshadowed by the world of diversity and not knowing one's real universal nature. Developing strength of awareness means gaining the ability to think thoughts and experience perceptions without losing self - - awareness.

Śāmbhavopāya

In order to succeed in *Śambhavopāya* the Shaiva yogi must possess supreme strength of awareness so that he/she does not need support to maintain his/her consciousness of 'Self'. Shaiva masters tell us that in *Śambhavopāya* the aspirant has only to maintain the thoughtless *nirvikalpa* state continuously. For this reason, *Śambhavopāya* is said to be the most refined *upāya*. Here the aspirant must reside in the subtlest state of knowledge, just at the starting point of perception. This starting point is found just at the beginning of any perception or thought, before it has become determinate. In this *upāya* the aspirant, by maintaining the thoughtless state, resides in this first starting point of perception or thought simply by willing it. This yogī has developed such strength of awareness that he/she has only to will this to happen and it is accomplished. The Kashmir Shaiva points out that, because in *Śambhavopāya* the *yogī* has only to maintain thoughtlessness, he has no where to go and nothing to do. Residing in the thoughtless state is the means and the end.

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Therefore in *śambhavopāya* there are no means separate from what is to be achieved. Swami Lakshmanjoo says, to explain this, "the means exists in the state of the meant". The yogī just wills to be there and he/she is there in his/her own limited subjective awareness, maintaining the continuity of thoughtlessness.

In this state the Trika Śaiva yogī, maintaining unbroken throughtlessness, is waiting at the threshold of Universal Consciousness. Having accomplished this much there is nothing left for him/her to do. For Trika Śaivism this state is significant because up to this point the Yogī has depended primarily on self-effort. Swamiji tells us that from this point on the entry into Universal God–Consciousness *anupāya* literally no *upāya* is automatic.

Let us try to put this into perspective. Why does the *Trika Śaiva* hold that the *yogī's* own efforts can only take him to the "door of Universal Consciousness?" The Shaiva argues that the yogī is a limited being *jīva* and Lord Śiva is unlimited. This yogī is manifested as a limited being by the supreme magical trick, *mahāmāyā*, of Lord Śiva's independent will *svātantrya śakti* and depends upon Lord Śiva for his/her existence. Because this yogī is limited and dependent he/she cannot force that unlimited divine reality of which he/she is a manifestation to reveal itself. Kashmir Shaivism hold that it is by the grace of God *śaktipāta*--in the form of the grace of the master--that Lord Śiva is revealed. When the disciple, by maintaining thoughtlessness, reaches the entrance of the śāmbhāva state, he/she is said to be capable of receiving the master's grace. Swami Lakshmanjoo explains that it is this grace that carries the disciple to absorption in Universal God–Consciousness.

Śāktopāya

It is the nature of the world of particularity and diversity that our lives are filled with myriad perceptions and thoughts. Each of these perceptions and thoughts has a beginning and an end. Every thought and every perception comes into being, exists for some time, and then comes to an end. This, Shaivism teaches, is the nature of thinking and perception. I look at the pen on my desk and then turn to look at a book lying just next to it. In the first instance I look at the pen and the perception of the pen comes into existence, exists for some time, and ceases to exist. This perception is replaced by the perception of the book which comes into existence, exists for some time, and ceases to exist. This, in turn, is replaced by another perception, and so on. And the same is true with thoughts. In fact, every moment of our lives is filled with these mental moments of creation, preservation and destruction. For the Kashmir Shaiva what is important and exciting in this understanding is that between the end of one thought or perception and the beginning of another there is a gap. It may be ever so momentary but there is a gap. And--this is most important--within the gap shines that universal reality of Śiva, which lies at the background and is the ground of all diversity.

Unlike *Śambhavopāya*, *Śāktopāya* involves more readily definable techniques. In Śāktopāya the aspirant achieves absorption in Universal Consciousness by concentrating on the Supreme Being as found in the junction between any two actions or thoughts. In this *upāya* there is no need for the recitation of *mantras* or concentration on the breath. Here the aspirant has to mentally catch hold of that junction, *sandh*, which resides in all the activities and thoughts that make up our lives. This Shaiva masters call "centering" – *madhyam dhyātvā*. To accomplish this centering the aspirant must develop great firmness of awareness. Without this intensity of awareness the aspirant will not be able to achieve the

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purpose of *Śāktopāya*, which is to enter into Universal Consciousness existing in the center between any two thoughts or actions. Such a yogā would then be qualified only for *ānavopāya*.

Through developing this intensity of awareness the *yogī* will be able to maintain a continuity of unbroken awareness. The Shaiva explains that this is important, for it is only by maintaining a chain of unbroken awareness that the yogā will be able to discover the reality of the gap. In śāktopāya all actions, all thoughts are fit for such practice. These gaps exist everywhere. While raising your arm and putting it down, between two steps, between the waking state and the dreaming state, between the dreaming state and the state of deep sleep, between the outgoing breath and the incoming breath, at all of these moments junctions exist. Furthermore, all practices which are essentially *ānavopāya* practices, are [for the aspirant residing in *Śāktopāya*] *Śāktopāya* practices if they are done with full unbroken awareness.

Swami Lakshmanjoo tells us that the goal of the *Śāktopāya* aspirant is to develop ever increasing firmness of awareness, making him/herself capable of receiving the Guru's grace. When the yogī reaches this state he/she is said to be in that state which is described as "being at the feet of the Guru". This aspirant is then fit to achieve absorption in Universal Consciousness. When this *yogī* receives the grace of the Guru in *Śāktopāya*, he/she reaches that state of mystical absorption which merges and is one with the supreme mystical absorption [*samāveśa*] existing in the *Śāmbhava* state.

Āṇavopāya

Āṇavopāya, the most inferior of the three *upāyas* in Kashmir Shaivism, is the one concerned with *aṇu*, the individual soul. In ānavopāya, the aspirant needs support and help from all sides to maintain, focus, and strengthen his/her awareness. We have seen how the *Śāktopāya* aspirant has more strength of awareness. His/her strength of awareness is such that only one point is needed as a support for his/her concentration, namely, the center. And in *Śambovapāya* the aspirant has developed such strength of awareness that he/she only needs to will to be in his/her own nature and this takes place. There is no where for him/her to go and nothing to be done. He/she is already residing in the object of this *upāya*. So, in *āṇavopāya* the aspirant needs all support, in *Śāktopāya* the aspirant needs some support, and in *śambovapāya* the aspirant needs no support.

In *āṇavopāya* the aspirant takes the help of many different processes to aid him/her in maintaining and strengthening his/her awareness. He/she may employ concentration on breathing *uccāra*, concentration on experience through a particular sense organ *karṇa*, meditative contemplation *dhyāna*, or concentration on some particular place *sthāna prakalpanā*. All of these various practices, details of which follow, may be undertaken together or separately as an aid to developing his/her awareness.

Uccāra, concentration on the breath, is a fundamental element of practice in āṇavopāya. In *uccāra* the aspirant concentrates on the flow of the breath and, in particular, on the point between the ongoing and incoming breath and the point between the incoming and outgoing breath.

In *karaṇa* the aspirant maintains one pointedness through vision or another sense such as hearing. The sense of sight, however, is most important. For example, the aspirant may go on gazing at a particular object without blinking his eyes. In this process he/she should try to maintain an unbroken

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chain of awareness. When that perception vanishes, as it when he/she enters into vastness of the centre, practice is complete. Meditative contemplation *dhyāna* is another practice in *āvavopāya*. There are many different forms of *dhyāna*. To meditate on the lotus in your heart, or on the meaning of a mantra such as "*so,ham*" or "Śiva", are forms of *dhyāna*. In this practice the aspirant concentrates on these sounds, locations, or forms along with thinking and reflecting on their meaning. It is said that contemplation on the meaning of spiritual words is a higher form of contemplation than contemplation on an object with form. Anytime an aspirant uses mantras in his/her practice it is considered *dhyāna*. And it is not uncommon to find *dhyāna* combined with *uccāra* and *karaṇa*, as in the practice of *cakrodaya* and *ajapā gāyatrī* to be described below. *Sthāna prakalpanā* means concentration on some particular place. In the lower, ordinary form of *sthāna prakalpanā* the aspirant must concentrate on different points in the body. In Kashmir Shaivism there are three main places for concentration, between the eyebrows, the pit of the throat, and the heart. In the higher more refined practice of *sthāna prakalpanā* the aspirant must see the vasteness of this universe existing symbolically in the span of one breath. Swami Lakshmanjoo explains that in this higher form of *āṇavopāya* the aspirant must discover where each aspect of reality is found in the span of one breath. The "reality" Swamiji is describing is said to encompass the realm of the gods (*devas*), the locations of the protectors of the world *lokapāla*, and the astronomical locations including but not confined to the location of the dawn, sunset and midnight, and so on. All of these points and positions are to be located and concentrated on in the span of one individual breath. Of the numberless practices which are found in *āṇavopāya*, there are two practices which stand out as most typical: *cakrodaya* and *ajapā gāyatrī*. Both of these practices incorporate *uccāra*, concentration on breath, *dhyāna*, contemplation with mantra, and *karana*, meaning here one pointedness through the sense of sight. Furthermore, according to the advice of the aspirant's master, *sthāna-prakalapana* may also be included.

In the practices of *cakrodaya* and *ajapā gāyatrī*, *uccāra* functions as the central element. In both of these practices the yogī continues breathing deeply seeking to become aware of the centre between the outgoing and incoming breath, and the incoming and outgoing breath. While also being aware of the flow of the breath in the total breathing cycle, predominance is given to the beginning point and the ending point. The two practices, however, differ in one important respect. In *ajapā gāyatrī* the *yogī* maintains a slow and silent movement of the breath, while in *cakrodaya* he/she maintains a slow movement of the breath along with the sound of breathing. In both these practices, along with breathing, the aspirant mentally repeats the *mantra* given to him by his/her master. The aspirant in these practices must maintain full awareness in the center between the two breaths. Swamiji specifies that this awareness must be lively, indeed, it should be "continually fresh, new, and filled with excitement." Certainly, it should not become routine. The yogī should be excited by his/her practice. Through the strengthening of his/her awareness, the aspirant will enter into this center between the two breaths. His/her practice will become Śāktopāya and he/she will enter into the mystical absorption *śamāveśa* of Śāktopāya. Finally, the yogī will attain the mystical realization of *Śambhvopāya*.

It is important to realize that though

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there are different *upāyas*, all of these *upāyas* lead the yogī to the state of one transcendental Consciousness.

The difference in the *upāyas* is that *ānavopāya* takes longer, *Śāktopāya* is a shorter way, while *Śambhvopāya* is the quickest. Although the means are different, the end to be achieved is one. *Mokṣa*

One might ask whether *Śambhvopāya-samāveśa*, the mystical absorption in the state of Shiva, is equivalent to *mokṣa*, liberation. In fact, it is not. It certainly must exist if *mokṣa* is to occur but it is not its defining characteristic. Abhinavagupta tells us in the *Tantrāloka* "*Mokṣa*" only exists when your being becomes absolutely independent *svātantryātmaka*, "What is this 'independence' that Abhinavagupta specifies as the necessary condition of *mokṣa*? We have seen above that it is repeatedly declared than an essential characteristic of Lord Śiva is his independence. Śiva's independence means complete unbridled freedom, freedom to will, freedom to know, freedom to do. According to Abhinavagupta, a yogī can only be said to be liberated when he/she possesses this absolutely independence. For a yogī to be independent, nothing must be able to limit him/her or overshadow his/her universal consciousness. This means that this yogī must experience the same state of Universal Consciousness, the same independence, in the external world as he/she does in the mystical absorption of the *śāmbhava* state. From the Trika Shaiva point of view, until he/she attains this state he/she cannot be said to be absolutely independent or to have attained *mokṣa* (liberation).

Swami Lakshmanjoo in discussing the supreme mystical absorption of *śāmbhava* state explains how the yogī internal mystical trance becomes fused with and transforms his/her external experience vyutthāna. He tells us that this process begins when the yogī is experiencing the state of internal mystical awareness, when he/she is relishing the fullness of his universal Consciousness. At that moment he/she is pulled out into the world of external experience. His/her eyes open and he/she experiences the world. But this external experience is different, it is now filled with the oneness of universal Consciousness. He/she may experience a chair but the experience of this chair is filled with God–Consciousness. He/she may see a tree and the experience of this tree is filled with God–Consciousness.

Everywhere he/she looks, whatever he/she sees, is filled with God–Consciousness. Then again his/her eyes close and he/she is drawn inside. And again, after a few moments he/she is drawn outside and opens his/her eyes experiencing the world filled with the oneness of God. He/she cannot stop this process. Even though the yogī may try to stop this process he/she cannot. This process of going from inside to outside, back inside, and again outside is automatic and continues for some time. This is the process known as *krama mudrā*.

In clarifying this process, Swami Lakshmanjoo tells us that what this yogī is experiencing is the fusing of his/her inner and outer worlds in the oneness of God Consciousness. He says that the aspirant's I-Consciousness, his/her universal Consciousness, is diluted in consciousness-of - this, consciousness of the external world, and consciousness-of-this is diluted in I-consciousness. Here the fullness of I-Consciousness absorbs "thisness", external objectivity, and produces the oneness of internal mystical trance *samādhī* and external experience *vyutthāna*. The nature of this yogī and the external world become one. They are experienced as being completely united, one with the other. There is absolutely no differ-

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ence between them. This process of *krama mudrā*--resulting in the absolute oneness of universal Consciousness and the outer world--is the state of absolute independence. The yogī, in this state, experiences that the internal world of mystical trance and the external world are absolutely the same. This independence and absolute oneness gives rise to the state of *jagadānanda* [Universal Bliss].

To further explain this state of *jagadānanda*, Abhinavagupta says, "My master Śambhunātha described *jagadānanda* as the state that is completely unencumbered, where bliss *ānanda* is found shining, where it is universally strengthened by the Supreme I-Consciousness of God, and where the six limbs of yoga-- *bhāvanā, ānanda, ānanda, ānanda, ānanda* and *ānanda*--are no longer used or required."

This aspirant, whose being has become absolutely independent (*svātantryātmaka*) and who possesses the state of *jagadānanda*, is said to be a *jivanamukta*, a being who is liberated while living. In the *Bodhapañcadaśikā*, Abhinavagupta tells us that when the aspirant attains real knowledge of reality, which is the existent state of Lord Śiva, that is final liberation. What is this real knowledge? Real knowledge exists when the aspirant comes to understand that this whole objective universe of diversity and duality is just a trick, the play of Lord Śiva. That does not mean that it is a trick which creates an unreal world. For the Trika Shaiva liberated yogī the world does not disappear as the teachers of Advaita Vedānta like to proclaim. The goal is not the world-oblivion of *ḳaivalya* [isolation]. We have seen how this objective world is just as real as Lord Śiva. The trick lies in the fact that it causes the limited individual to experience this world of diversity as the only reality. Real knowledge exists when the aspirant becomes one with God–Consciousness, which is the same as attaining perfect self-knowledge. In possessing real knowledge he/she knows that the world of differentiation is not actually different from Śiva, the supreme reality.

The cycles of bondage and liberation are both one with Lord Śiva. It is only his trick that we think that some souls are bound in ignorance while others are elevated. As only Lord Śiva exists, there is not any second thing that could cover or bind him. It is only his play that we think that this covering of diversity actually exists as a separate reality which covers him. There is not a second being or reality. His trick, therefore, is our trick. Why? Because we are Lord Śiva. We have concealed ourselves in order to find ourselves. This is his play, and therefore, it is our play.

This is clearly illuminated by the concept of *anupāya* literally means 'no *upāya*'. We have already seen that in Kashmir Shaivism there are three *upāyas, Śambhvopāya, śāktopāya* and *ānavopāya*. In addition to these three *upāyas* another called *anupāya* is also mentioned. As the name implies, *anupāya* is not actually an *upāya*, for in *anupāya* there are no means. The one who has attained *anupāya* has only to observe that nothing is to be done. Just to be is enough. In *anupāya* the aspirant experiences that everything is filled with his own God–Consciousness. In fact, *anupāya* is the unexplainable reality of the liberated aspirant. In *anupāya* the Shaiva yogīs are filled with the realization that they were never ignorant and are therefore not now liberated. They know that nothing was lost and nothing is gained. What could they have been ignorant of and what are they liberated from? They experience that it was their own play, their trick that they appeared ignorant before and liberated now. They know that they are Śiva and that this world is their own playground.

Courtesy:Universal Shaiva fellowship

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Sundays in the Ashram

– Prof. T.N. Bhan* –

Many hundreds of years ago a learned and holy man walked through the dense and picturesque Harwan forest all alone. He was in quest of something which he had not found in books, though he had read many, and which his mind had failed to work out for him, though it was remarkably fertile and sensitive. Having realized that knowledge, however profound, could not answer the sort of questions which disturbed him, he prayed to Him who is the Question of Questions and, equally, truly the Answer to all questions and his prayer was heard; a divine vision directed him to undertake the present journey through the lovely forest lying in the lap of the sacred Mahadev mountain. He walked with firm steps finding an auspiciousness in the song of the multi-coloured birds and in the beautiful shades that were gathering about the surrounding snow-peaks. After walking for quite sometime he halted before a boulder; a voice coming from the depths of his being, told him that he had come to the end of his purposeful journey. He looked at the boulder expectantly and found it covered all over with an inscription in Sharda characters. He read it carefully and then, bowed to God for the grace He had shown him!

This man was the great Shaiva Acharya Vasugupta and the inscription was the famous Shiva Sutra as, the basic and all embracing principles of Kashmir Shaivism.

The revelation of the Sutras lightened up some of the hitherto ambiguous twists and turns of the path for the seekers of Reality The philosophers could, henceforth, understand and express convincingly the truths gleaned from deep spiritual experiences The Sutras inspired many valuable commentaries and even some great original works and Shaivism gained a new dimension. The works of such master-minds as Somananda, Utpala, Jairatha, Abhinavagupta came to be read and discussed in Shaiva Schools from generation to generation, till the history of the land took a new and different turn round about the beginning of the fourteenth century. Henceforth it began to show unmistakable signs of loss of energy and vitality, but, even then, from period to period, some stars, dwelling apart fed the sacred flame with their precious life-blood.

To-day the radiance of this flame is seen in a small but beautiful Ashram, situated at the foot of a mountain, not many miles distant from the historic Harwan forest, and only a few furlongs from the famous Mughal garden-Nishat. While Nature has bestowed picturesqueness on the Ashram, its peace and harmony really radiate from its maintainer, Rajanaka Lakshmana (Swami Ishwar Swarup Ji) popularly called Lakshman Joo. He follows the Masters. Scholars and students, coming from all corners of the country and from foreign lands too, find in his exposition of

** Late Prof. T.N. Bhan was a spiritualist and a close devotee Swami Lakshmanjoo. This beautiful and engaging article by him about Swami Ji was published in the first issue of Malini in June 1970, and is therefore of historical importance.*

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Shaivism the tone and depth of Abhinavagupta, and the sweetness and light of Utpala; and, for hundreds of devotees of different faiths he is a living image of God, this philosopher and sixty-three year old Yogi and Brahmachari. He shines like a steady flame of love and peace; he brings rest to the most restless of things, the human mind. It is only when you meet him that you feel him, and when you feel him, you begin to love him and this love becomes purer and more and yet more irresistible as days pass, and a time comes when you realise that in him you have discovered your best friend and sympathiser; a time comes, sooner than you would expect, when you discover an alluring sweetness of a childlike innocence behind the gravity of his philosophic exterior. Like a supremely beautiful thing, a sunset lingering on a snow-peak, a full blown lotus bewitched by its image on the bluish waters of a calm lake, a note of music struck by a master-musician in his most-inspired moment, the Swami sinks into your mind, sure to reappear to bring you peace and hope in the darkest moment of your life like as a rainbow emerging on a stormy sky. His silence speaks; it speaks of the reality of the Spirit; it speaks of the gateway to God, of the path that leads to real liberation.

The Ashram is open to public on Sundays and on no other days. On this day the saint holds a nearly four-hour class which starts with the recitation of the *Gurustuti*, a song of thanks and praise raised to the saint by Acharya Rameshwar Jha of Bihar, a disciple of Swami Ji. For a couple of years now the Swami has been giving discourses on *Tantraloka* and *Shiva Sutras*. Sometimes he explains a *shloka* from *Panchastavi*, or *Bhagwadgita*, just for relaxation as he puts it.

My association with the Ashram spreads over about two decades. Though I am sure that I am as blank as ever, none the less I have had an opportunity of doing some serious thinking on some of the questions which disturb us at times. I would like to share my reflections with the reader–and I hope my ramblings on Shaivism or call it my fiddling with it–will not be found entirely useless.

To every human being at some stage or other life needs must appear as a big question mark. There are moments when we feel ourselves as spectators of a drama in which we have been acting different parts against different settings before different audiences. The individual has been the actor as well as the sole spectator of his acting; one is still acting and witnessing ones action. One does not then know what to think of oneself and of the life one has lived and is still living The limitedness (or should we say the undependability) of objective experience becomes apparent. One begins to have a glimpse of the permanent as against the changefulness that one has seen and is passing through but alas it is so difficult to catch it well! It is true that such moments of intense thinking and feeling are generally excited by pressure of adversity, but the fact remains that they are part and parcel of the fund or sum-total of human experience. In some measure and for some short while we do look upon life with the eyes of a rising Buddha. One is bound to feel not only ruffled and uneasy but even unfulfilled if such questioning becomes obstinate.

I do not know if agreement will be found with the views expressed above but a time came to me when life appeared meaningless and even insufferable. On a summer Sunday afternoon, nearly two decades ago, I went to the Ashram (I cannot say how and why) accompanied by a few students. I would not say that 1 was at once impressed or attracted by the things I saw, but surely every Sunday that followed found me at the feet of the Master. Everyday as the Sunday

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sun set, showering myriad hues over the Dal, I left the Ashrama with a longing to return as soon as possible. Could seven days shrink into a day, into an hour only? I always thought so every time. Swami Ji never talked spiritualism to me, never frightened me with *Shastras*, never objected to my talking about mundane matters but slowly, imperceptibly, he overwhelmed me with his love and sympathy and innocence, with his godliness. I placed my withered and shrunken mind at his feet, without my knowing it, and it showered signs of coming to bloom and acquiring all unthought of freshness. I talked to him through the language of silence.

Life for me had acquired a new centre of hope.

Personal experience apart, I would say that the Sunday discourses can be appreciated eminently by that type of mind which we class as modern, that is the mind which is fed on ever-growing and amazing knowledge of science, technology and humanities. In a very real sense modern man is translating Ulysse's dream of following knowledge like a sinking star. Psychology is exploring the deepest levels of mind, intellect is unlocking most precious treasures of thought, and science is taking a long leap forward, beyond space towards the revolving planets. Human mind is showing an amazing expansion, a keen sense of awareness towards the created Universe. If I say that the Sunday discourses not only do not contradict but positively affirm this spirit of modernism, the spirit of enquiry and expansion, I may possibly be taken for a man who does not know what he says. The *ashramas* and spirituality seem to be associated with antiqueness and middle-ageism and religion is regarded as contradictory to science but the facts are otherwise If we form an opinion about things without understanding them we became guilty of what may be (regarded) an unscientific approach to life, an approach which cannot be tolerated by the temper of today. I am sure of the soundness of the views and have ventured to state these because the masters of Shaiva philosophy, one and all, tell us that life is purposeful only if it is devoted to the investigation and enquiry of truth. Truth dawns with the development of awareness. Once an individual feels absolutely free he is a universal being; he is Shiva – he is all Beauty, all Knowledge all Truth; he is *Ishwara*. Be it Shiva-Sutras: Pratyabhijna. *Tantraloka* or *Shiva Drishti*, you can understand some general principles of Shaivism (golden principles) even if you are a silent listener like me, because the master explains things with a clarity which does not come from scholarship but from real experience. His exposition of the Masters is a bumper harvest of rich spiritual experience. The sheaves that I have gleaned from it form a meagre stock (so meagre that I am ashamed to speak of it) but I regard it as a rich possession.

1. Reality is one and supreme and universal. Call it Supreme Cause or supreme consciousness. Call it by any name. It pulsates the universe. Everything emanates from it and everything dissolves in it. It is the life, the motive power of all that has been, all that is, and all that will be there. It is the motive power of the individual mind too.

Here an idea crosses my mind which might appear queer, but I would like to express it. The ideas, that have moved the world, the great ideas of great men of science, the idea of authors and all the ideas of discoverers are ascribed to individual minds by common agreement. We speak of Newton's theories and Pasteur's discoveries and Tagore's ideas but could we not as well say that they have generated from one mind because the highest common factor among all these great men is

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Mind, and could we not call it the Universal Mind, or could we· not put it like this: that Universal Mind has flowered into individual minds in the past and that this process continues. To me the Shaiva view of Reality becomes explainable in this way.

2. All life, animate and inanimate, emanates from this Supreme Cause. As the cause is real, the entire objective experience is real. The world of objective experience is not to be dismissal as an illusion.

The theory of Maya finds an important place in Indian spiritual thought. Its value as a theory is substantial but it cannot perhaps become acceptable if it is interpreted on incorrect lines. The foreigners have especially found it difficult of appreciation. The view of the Shaiva masters that the world is real should clear the mists and throw new light on the spiritual view of life. Whatever material advancement we witness today has emanated from the Universal Mind – when we think like this can we then find any conflict between science and spirituality?

3. Mind is a very powerful entity but it is not absolutely dependable because delusions and limitations also arise from it (what mind declares infallible today, it regards as fallible to-morrow. The history of scientific invention is a proof in point). It has different aspects of functioning – it can be ego, feeling intellect consciousness. The same mind can lead to awareness provided that it is not suppressed but made into a friend, provided that its great energy is directed God-wise. This can be done by observing its functioning effortlessly. By this process one can enter into the sphere which is beyond it and which is the realm of the spirit and which can be viewed with the eyes of experience (call it realm or sphere on anything but mental labels will not do simply). Knowledge, logic and disputation are of the mind and not beyond mind. These may lead to the gateway of the spirit but these cannot open it. Only God's grace will open this gate!

4. Once mind is zeroed, one experiences peace – there is no ruffle in the still waters of a lake. To the Buddhist philosopher this achievement is supreme, this *Shunya* (शून्य) this voidness, this beyond-mindedness but the Shaiva philosopher would cross over from this stillness to realization, from this beyond-mindness to supreme consciousness. to the life which sustains even this viodness, this beyond-mindness.

Buddhism in its long march from Central India to Asia was lured by the divine symphony of Kashmir Snaivism and it let itself be enriched by the fruits of knowledge and experience which the masters had reaped for the benefit of man kind. It assimilated some of the principles and agreed to introduce the Shaiva view into its philosophy. The story is fascinating – it would need more space than can be available here.

5. Reality is universal pulsation- *Samvit Spanda* (संवित् स्पन्द). It is an eternal Movement. It flows perennially. The source includes the flow and the movement of Universal Energy.

A thorough discussion of mind, matter and energy would lead to the acceptation of this view. This discussion would be ever so fruitful and interesting in view of the amazing store of facts available to modern thinkers.

What has been stated above should suffice to show that Kashmir Shaivism is universal. It provides the steps of logic and reason by means of which one can move upwards, higher and higher and higher and still higher till one is elevated into a vastness which is all absorbing, all peaceful, all meaningful and all beautiful. □□

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The Absolutism of Trika

– Moti Lal Pandit –

The Indian absolutic philosophical scene is mainly dominated, on the one hand, by the Advaita Vedānta of Śankara and by the Trika philosophy of "recognition" and, on the other hand, by the Madhyamika and the Vijñānavāda Buddhists. Since our purpose here is not to deal either with the *advaitavāda* of Śankara or with the Buddhist absolutism, so we shall accordingly be confining ourselves to the absolutism of the Trika.

The Trika philosophy has its roots either in such literature as is given the canonical status or in theological or phisolophical treatises that were composed from the 8th century onwards by such savants as Vasugupta, Bhaṭṭa Kallaṭa, Somānanda, Utpaladeva and Abhinavagupta. The former set of sacred texts, known either as Āgamas or Tantras, enjoys the same status that the Vedas as "revelation" are supposed to enjoy within the sphere of the Great Tradition. The latter kind of literature, though not revelatory in character, is paid almost the same degree of reverence by the Trikites that the Advaitins would be bestowing upon the textual compositions of Śankara. The most important canonical texts of the Trika tradition are the *Siddha-tantra, Vamaka-tantra* and the *Mālinī-tantra.* Insofar as the important philosophical-cum-theological compositions are concerned, they are numerous. However, some of the most important ones are the *Śivasūtra of* Vasugupta (8th cent.), *Spandakārikā* or Kallaṭa (8th cent.), *Śivadṛṣṭi of Somānanda (9th cent.), Pratyabhijñā-kārikā of Utpaladeva (10th cent. fist half), Pratybhijñāvimarśinī, Tantrāloka* and *Paramārthasāra* of Abhinavagupta (fist half of 10th century.), *Śivasūtra-vimarśinī* and the *Spanda-sandoha* of Kṣemarāja (10th-11th century.).

The absolutism of Trika is not so impersonal as to have an Absolute that is abstract, formal or inactive. It is an absolutism that is at the same time theistic and for this purpose it is also referred to as *Īśvarādvaya-vāda.* Since it uses the philosophical method of "recognition" for the realization of one's essential nature (*svarūpa*) as being non-distinct from the Absolute, so it is accordingly given the nomenclature of Pratyabhijñā. Since it believes that the nature of reality is characterized by "vibration", it accordingly is also given the title of the school of Spanda. In addition to it, the school adheres to the notion of trinities, such as, the supreme *(para)*, intermediate (*parāpara*), and the lowest (*apara*), and so is known as the Trika. It is, however, within the framework of Trika that all other nomenclatures have been subsumed. It is therefore appropriate to speak of the absolutistic philosophy that developed in Kashmir as that of Trika.

The absolutistic philosophy of the Trika is syncretistic in its approach and orientation, in that it tries to synthesize the idealism of Vijñānavāda and Advaita Vedānta with the Sāṁkhya realism. The synthesis between idealism and realism is so effected as to be able to graft *it* upon the theological scaffolding of Shaiva Āgamas. The purpose of this synthesis between idealism and realism is, on the one hand, to maintain the transcendental unity of

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the Absolute without compromising its creativity and, on the other hand, to point out that the manifest universe is neither imagination nor a mere projection of the mind.

The Absolute of the Trika is not simply pure consciousness, but is also self-cognitive awareness. In theological terms this would mean that the Absolute is a unity of Shiva and Shakti. As Absolute. Shiva is one without a second, and so is transcendent to all that that operates within the continuum of space and time (*viśvottīrṇa*). It is because of this fact that the Absolute is spoken of as being Supreme (*parama*) or Transcendent (*anuttara*). As the source and foundation of an forms of existence, knowledge, proof arid disproof, the Absolute is accordingly seen as being immanent (*viśvātmaka*). Shiva embodies the transcendent aspect of the Absolute, whereas it is Shakti that represents its immanent aspect. What it amounts to saying is that the nature of the Absolute is characterized by both Being and Becoming. In Its transcendental aspect, the Absolute is said to be pure and eternal light (*prakāśa*), which in terms of phenomenology would mean that the Absolute is self-shining consciousness (*cit*). The Absolute is not only self-shining, but also vibrates with its own Power or Energy (*śakti*). When Shiva is said to be non-different from its own Energy, it means that Energy embodies Shiva's power of self-awareness (*vimarśa*), which, when translated into actuality, denotes the power of will (*icchā-śakti*).

The Trika conception of the Absolute as being consciousness and self-awareness differs radically from that of Advaita Vedānta. While for the Advaita Vedānta Brahman is only pure consciousness, the Trika, however, thinks that the Absolute not only is consciousness, but also self-reflecting awareness. It is through *vimarśa* that the Absolute knows itself as self-shining consciousness. Were the Absolute devoid of its power of self-awareness, then it would be no more Absolute; it would be as inert and lifeless as any material object. It is this idea of the Absolute as having inherent power of will that is reflected in the following words of Śankara: *śivaḥ shaktyāyukto yadi bhavati śaktaḥ prabhavitum/ na chedevam devo na khalu kuśalaḥ spanditum api//*

This conception of the Absolute would mean that consciousness is always intentional, and intentionality of consciousness is reflected through its self-awareness. Does this mean that consciousness, while being aware of itself as consciousness, reduces itself to the status of an object? If so, then consciousness as an object of itself would mean that it is other than consciousness. It is so because the object is always outside of as well as other than consciousness. The very intentionality of consciousness would mean of its going outside of itself towards the object that is to be cognized. But the Trika rejects this interpretation of the Absolute as consciousness. It believes that the so-called object outside of consciousness is nothing but the condensed form of itself. What it means is this: there is complete unity between the knowing subject and the known or knowable object, because the latter itself is but consciousness.

The power of self-awareness (*vimarśa-śakti* or *icchā-śakti*) is innate to Shiva, and so accordingly expresses the absolute freedom (*svātantrya*) as well as the infinite bliss (*ānanda*) of the Absolute. Since awareness (*vimarśa*) of consciousness denotes its activity (*kriyā*), so the nature of consciousness has to be conceived as would indicate this aspect of it, and it is the term *spanda* (vibration) that perfectly encapsulates it. It is in terms of vibration that the Absolute is referred to as absolute self-consciousness (*pūrṇāhantā*), and so is accordingly equated with what is called the absolute I-ness (*aham-vimarśa*). It is in terms of the I-ness that the Absolute is aware that "I am," which simultaneously denotes Shiva's

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awareness of its absolute freedom as well as bliss. This bliss or freedom also reflects the glory (*aiśvarya*) of the Absolute. Since Shiva is identical with its own Shakti, so self-shining nature of consciousness (*prakasāśa*) is accordingly said to be non-distinct from the self-awareness of consciousness (*vimarśa*), which, in other words, denotes the innate vibration of self-consciousness. Likewise the self-luminosity of self-consciousness as well as the absolute freedom (*svātantrya*) and bliss (*ānanda*), which, though seen as two aspects of Shakti, are identical because bliss is nothing else than the awareness of the spontaneous inner activity of consciousness, which is impossible to experience apart from self-consciousness.

It is within this frame of reference that the Absolute as consciousness is also at the same time self-cognitive awareness. Thus the essential nature of the Absolute is said to be that of *cit* and *ānanda*, which is equated with the concept of 'perfect I-ness' (*pūrṇāhantā*) or the pure "I am" (*aham-vimarśa*). As these concepts are interchangeable, so they are allowed to explain and express the essential nature (*svarūpa*) of the Absolute. The self-active nature of consciousness is also expressed by such concepts as free and spontaneous vibration (*spandana*) or throb (*sphuraṇa*) or flashing (*sphurattā*). By using all these terms the Trika thereby endeavours to indicate that the inward consciousness eternally continues to function as the awareness of Shiva concerning his infinite consciousness, absolute freedom and eternal bliss. This inner activity of consciousness is free of constraints, and so is natural and free of exertion. As an unmotivated activity, it is, thus, construed to be an activity that flows forth from the exuberance of sheer joy. Moreover, this activity is of the subject and is in no manner directed towards the object, because the subject absorbs the object. What is amounts to saying is that the so-called objet exists within the subject.

At the transcendental level the self-consciousness as awareness is indeterminate in the sense that the desire to create has not yet emerged. It is well to remind ourselves that the first two aspects, namely, that of *cit* and *ānanda*, constitute the essential nature of the Absolute, whereas the other three aspects of *icchā*, *jñāna* and *kriyā*, being related to the manifestation of the universe, are determinate. They begin to operate the moment Shiva's exuberant joy overflows outwardly. This outward flow exists within consciousness on account of the fact that nothing exists outside of it.

The conceptual understanding of the Absolute as being self-consciousness as well as full of activity is directly opposed to the Advaita Vedānta notion of the Absolute as being pure consciousness, and so devoid of activity. For the Advaita Vedānta both the subject-object duality as well as any kind of activity occurs due to the operation of *māyā*. The Trika is of the view that the Absolute of Advaita is as lifeless as dead matter on account it being destitute of self-consciousness and activity. Even though the Absolute may be luminous, yet it is unaware of its luminosity like the lifeless lamp. Moreover, the Advaita thinks that the objective universe, being the work of illusory *māyā*, is as illusory as is *māyā* itself. This contention of the Advaitins concerning the status of the world is unacceptable to the Trika line of thought.

At this point it well be good to remember that the Trika Shaivites make a distinction between the action that is known as *karman* and the action that is the result of *kriyā*. *Kriyā* is equated with *spanda*, and so is made use of in a special way. The activity that is known as *kriyā* is said to flow forth from self-consciousness as an outcome of spontaneous exuberant joy of freedom. The activity that is known as *karman*, in contrast to *kriyā*, is the result of impurities, and so terminates in the weaving of what is

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known as bondage. The *karman*-action can be physical, mental or ethical, and so is always motivated and deliberate. The action that is the result of *kriyā* is always different from the action that is resulting from *karman*. The activity that is *kriyā* is always natural (*svabhāvikā*), spontaneous (*svataḥ-sphūrta*) and devoid of exertion (*anāyāsa*). This kind of action is neither motivated nor is it deliberate; it just flows forth from the ocean of joy, and so is constitutive of the awareness of perfect selfhood, absolute freedom and infinite bliss. It is an activity that expresses the absolute freedom of self-consciousness. Thus the Trika has no hesitation in establishing the identity between *cit* and *kriyā*, *prakāśa* and *vimarśa*, Shiva and Shakti.

This understanding of the Trika concerning the Absolute as being the oneness of identity of Shiva and Shakti would mean that the non-dualism that is being propounded is basically the unification of the two opposites. It is in terms of their synthesis that the perfect identification (*tādāimya*) of the two is realized. However, there is the problem as to how the opposites can co-exist or become one (*advaya*) in terms of identity. It is like saying that heat and cold cannot only co-exist, but can also achieve identity in such a manner as to loose their differentiating marks of separability (*pṛthaktvā*). The response of the Trika is that the so-called "two" only appear in thought, but, in fact, they are one and the same in the manner fire and heat are one. It would, thus, appear that we speak of the union of the two simply for the sake of linguistic convenience. In fact, there is only one reality, and that is Paramaśiva.

As already pointed out, the Absolute, viz., Paramashiva, is not only light of consciousness (*parakāśa*), but is also self-reflecting awareness (*vimarśa*) in terms of which it is aware of itself as "I am." As self-reflecting awareness, the Absolute is said to be completely autonomous. and this autonomy expresses itself as free will. As consciousness, the Absolute is the pure subject (*jñatā*) as well as free doer (*kartā*). Being totally free to do what it wants to do, the Lord manifests himself as this universe freely. Although manifesting himself as this universe that is subject to change, yet the Lord remains untouched by any kind of change on account of the fact the he transcends every kind of changing phenomenon. When abiding in itself, the Absolute is transcendent (*viśvottīrna*), but becomes immanent (*viśvātmaka*) in the process of manifesting itself as this universe. The Absolute is referred to as being pure and free consciousness on account of the fact that, on the transcendental level of its own background, it manifests, out of its own free will, this objective universe of which we are part and parcel. The universe, prior to its manifestation, exists within the Absolute as being identical with it. Thus the Lord himself is the only background (*bhitti*), the ground (*ādhāra*) and the material (*upādāna*) for the manifest universe.

This view of the Absolute would denote its all-inclusive character, and so would mean that nothing exists or falls outside of it. As the pure subject, the Absolute is said to be endowed with the powers of will, knowledge and action. The Absolute is so spoken because of it being of the nature of consciousness-bliss. As such it is equated with freedom itself. Being consciousness as well as self-awareness, the Absolute is so spoken as would indicate its supreme egoity. Were the Absolute destitute of such powers, we would be reducing it to mere nothing (*śūnya*), which would deprive us from knowing its essence. These absolute powers of the Absolute are not a chimera of imagination because of their being the outcome of *māyā*. They are real. and so the manifestation of the Absolute as this universe is real. Since everything is Shiva and Shiva is everything, Shiva is both the subject and object. Insofar as the Vedāntic unity of

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Being is concerned. it is. according to the Trika, formal and abstract and so unreal. The real unity is said to be that in which the two fuse (*samāveśa*) into each other in such a fashion as to be one. It is a unity in which the subject and object attain perfect and complete synthesis in self-awareness. In religious terms, it is interpreted as the unity and Shiva and Shakti the former representing consciousness and the latter consciousness-force.

The error concerning the nature of the Absolute emerges when the object, and in our case it would be the universe, is considered to be outside or independent of the projecting consciousness. Since everything is subsumed in the unity of Being, so whatever kind of difference is experienced outside has to be considered to be false. This is so because every kind of manifestation exists within the Supreme Self itself. The manifest universe is not a real modification (*pariṇāma*) or a modification without change (*avikṛta-pariṇama*) or a false appearance (*vivarta*) of the Absolute. The phenomena as "manifestations" (*abhāsa*) and the projections of *icchā-śakti* are real in the sense of existing within the Absolute. As the phenomena exist within the Absolute, they are identical with it. The term *abhāsa* in the Trika does not mean or signify false appearance (*vivarta*), as it does in Advaita Vedanta, but real manifestation. Also in the system of Trika terms like *māyā* or *avidyā* do not denote false appearance or complete absence of knowledge. For the Trika *māyā* is such a real power of the Absolute whereby the One appears as the Many. and consequently terminates in the perception of difference. Insofar as the term *avidyā* is concerned, it denotes such forms of knowledge as are imperfect or incomplete, not the total absence of knowledge.

The manifestation of the universe occurs in the manner of a reflection in a mirror (*darpaṇa-pratibimba-bhāva*), which is to say that the Absolute. through its infinite power of will projects the universe on the background of its own consciousness. Thus the universe, like the reflected image in a mirror, exists within the Absolute but appears as if different from it. It is on account of the power of differentiation (*apohana- śakti*), of limitation and obscuration (*māyā śakti*) that the manifest universe is experienced as different from, and external to, the Absolute. It is not only the outside world that should be treated as being the manifestation of consciousness, but everything that falls within the ambit of perception, conception or imagination. Thus the so-called external world of subjects and objects is considered to be the manifestation of the Absolute, and as manifest categories they exist within it. Thus the manifest object and the manifesting consciousness, being one, do not differ from each other. Insofar as differences at the empirical level are concerned, they are apparent and are the outcome of the *apohana śakti* and *māyā śakti* of the Absolute, which, according to the Trika, means that the Absolute is as free to reveal itself as it is to conceal itself.

The *a priori* assumption of the Trika concerning the Absolute as being non-dual raises the question as to why we experience ourselves as being distinct not only from the Absolute, but also from each other? The response to the question is a kind of stock-in-trade answer, which consists in the assumption that it is ignorance that is the cause of this difference -- and the perception of difference is equated with bondage. However, the ignorance of which the Trika speaks does not imply the total absence of knowledge; it signifies a knowledge that is imperfect or erroneous (*apūrṇa khyāti*). The ignorance that is considered to be the cause of bondage is said to be innate (*pauruṣa*). Insofar as the intellectual (*bauddha*) ignorance is considered, it is, as it were, the result of innate ignorance. This innate ignorance is equated with the impurity (mala) that too is innate (*āṇava*). Although

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beginningless (*anādi*), it is removable through the proper means of knowledge. It is on account of this innate ignorance that the embodied being thinks of himself as limited and subject to finitude. As a result of this innate ignorance or impurity, the freedom of the individual is so curtailed as to make him incapable of cognizing it, viz., freedom, as being innate to him. Upon the obscuration of the essential nature of one's own being, rises the perception of difference and this difference is accounted for in terms of what is called *māyīya mala*. Due to the operation of these two impurities – *āṇava* and *māyīya* – arises the third impurity, which is known as the impurity of action (*kārmamala*). It is the function of the *kārmamala* to put in operation the *saṁsārik* wheel of transmigration. These three impurities together are responsible for giving rise to the fetters of bondage (*pāśa*), and accordingly reduce the individual being, which essentially is one with Paramashiva, to the status of an animal (*paśu*). It is the state of an animal that is considered as being bondage and the animal in bondage is none other than Shiva himself.

In contrast with the state of bondage, there is the state of liberation (*mokṣa*). Liberation from bondage, or from the sense of limitation, is nothing but the knowledge of being none else than Shiva himself. In other words, it is a state in which is realized absolute identity with the Absolute. In the state of bondage, however, this knowledge of identity is absent, whereas in the state of liberation it is known. The state of liberation arises when the innate ignorance (*āṇavamala*) is so completely destroyed as not to allow it to obscure (*āvaraṇa*), through *māyā*, the power of will (*icchāśakti*) as well as the knowledge concerning one's essential nature as freedom. Upon the termination of the veil of *māyā* as well as of ignorance concerning the nature of the own being of the self, there subsequently occurs the disappearance of the imaginary distinction between the individual and the Supreme Self that is experienced empirically. And this knowledge of identity is immediate and is the knowledge of the purity of consciousness. This salvific knowledge is knowledge concerning the nature of the self as being perfect freedom (*svātantrya*).

The knowledge concerning one's essential nature is not to be treated as a kind of acquisition or attainment; which means that liberation should not be considered as a kind of attainment of a state or status. It is simply the realization concerning the nature of the self which is nothing else but freedom. This realization of the self as being perfect freedom eventuates upon the negation of innate ignorance (*pauruṣa ajñāna*) According to the Trika thinking, the Absolute as the transcendental 'I' is also simultaneously the pure 'I am' (*vimarśa*), which means that pure Being as pure consciousness is also the self-conscious bliss as well as the perfect freedom. Liberation would, thus, mean the realization of the Absolute as being perfect I-ness (*pūrṇāhantā*). As such liberation would be the realization of perfect identity with Shiva, and thereby affirming the Upanishadic assertion that "All this is *brahman*". It is an all-inclusive experience in terms of which everything is experienced as being identical with the Supreme Self viz., in terms of *akhilam abhedanaiva sphurati*. The one who attains the state of liberation realizes thereby his total identity (*samāveśa*) with Shiva, and as a result of this realization he views everything as being the projection of his own glory and as non-different from the Self (IP, 4.1.12: *sarvo mamāyam vibhava ityevam parijānataḥ/ viśvātmano vikalpānām prasare'pi maheśatā//*).

Liberation as the realization of one's own essential nature is termed as self-recognition (*pratyabhijñā*) by the Trika thinkers. It would be erroneous. according to Trika, to think of recognition in terms of memory (*smṛti*) or

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cognition (*pratyakṣajñāna*). It, however, is the combination of both memory and cognition. Memory is the result of the mental impressions (*samskārajanya*). Although through perception the object may be perceived as well as cognized, but it is never re-cognized. In the event of recognition what happens is that the mental impression goes invariably along with the direct perception of the object. The uniqueness of recognition lies in the fact that the object that is being perceived is easily identified with the object that has been seen or known before. Thus recognition is characterized by an intuitive awareness with regard to the identity of the substance that persists through its two states.

It is, of course, true that through intellectual knowledge (*bauddhajñāna*) we have the possibility of knowing the object, but this knowledge does not lead to the knowledge concerning the own-being of the object. It would mean the continuance of ignorance with regard to the imaginary distinction between the object that is perceived now and the object that is desired to be perceived. It is immediate knowledge or intuitive awareness (*prātibhājñāna*) alone that can remove ignorance concerning the imaginary distinction between the object that is perceived and the object that is desired to be perceived. It is so because the intuitive awareness terminates in the emergence of recognition (*pratyabhijñā*) in terms of the identification of the two. As to what recognition is, can be illustrated by an example of a lady who is desirous of being loved. She is told of a man who has the qualities that she wants to have as her husband. She accordingly writes a letter to him requesting him for a meeting. Upon receiving the letter the would-be husband. without informing her, pays a visit to her. Upon encountering each other she does not at first find those qualities in him. Upon being told that it is the same person to whom she wrote the letter, she immediately recognizes all those good qualities she had been cherishing in her heart. As a result of recognition she overflows with joy. The joy is experienced by her is the result of recognition.

What the Trika thinkers want to say is that mere knowledge of an object does not culminate in the realization of joy. It also means that the self cannot attain liberation just by knowing the qualities of the Supreme Being. One must recognise one self as one with the Supreme Being by getting rid of the ignorance which is responsible for creating imaginary distiction between the self and the Supreme self. Trika's concept of the identity between the individual soul and the Supreme Being finds expression in the great Upanishadic atterance "*tat tvamasi*" (that thou art) also. It is an assertion that asserts that the individual self recognizes himself as being identical with the Supreme Being. As recognition is immediate realization of identity with the Supreme Being, it culminates in liberation from bondage. This immediate awareness as recognition can come about either through spiritual initiation (*dīkṣā*) by a teacher or by listening to the word of the Sacred Scriptures (*śāstra*) or through the descent of divine grace (*śaktipāta*). The descent of grace is not dependent upon our merits. It is a free gift of the Lord. It is through grace that the Lord reveals himself to him whom he chooses (*yamevaiṣa vṛnute tena labhyaḥ Kaṭha* Up., 1.2.23).

Liberation as knowledge of identity with the Absolute, which is said to be the union of the two cosmic entities, namely, Shiva and Shakti, raises a series questron– how is it possible to say that the two opposites can have a union? From the view point of non-dualism, union cannot be equated with identity. This genuine query of the non-dualist can be answered by saying that "it is impossible to conceive any difference, which could (sepa-

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rate) Shakti from Shiva." This oneness of identity explains the two aspects of one and the same reality. The Absolute as consciousness is undoubtedly the pure light of contemplation (*prakāśa*) and Shiva symbolizes this aspect. At the same time the Absolute is also endowed with infinite potentialities, self-awareness as the "will to know". This will to know is a kind of inner urge (*vimarśa*) to transgress, as it were, its own limits. And this dynamic aspect of the Absolute is symbolized as Shakti. It is this innate power of the Absolute that has been identified with Speech (*vāk*), which is considered as the source and origin of everything that exists phenomenally.

This union of the two cosmic entities, which constitutes the nature of the Absolute, is conceived of in terms of continuous "vibration", "pulsation", or "throb" (*spanda, sphurattā*). It is this inner throb of the Absolute that is seen as the basis for the process of manifest universe. This flashing forth of the Absolute is nothing but the manifestation of the primordial speech, which, in its descent, condenses itself In its descent, through the process of condensation, it manifests itself as this variegated universe of objects. As the initial movement of consciousness is always present in every human being, so the task of an adept should be to contemplate so that this union of Shiva and Shakti would lead to the mystical experience of illumination. In Pratyabhijñā terminology this means "recognizing" oneself to be essentially identical with the Supreme Lord. In the *Īśvarapratyabhijñā Kārikā* (1.5.12-14) of Utpaladeva this gamut of "flashing out" (*pratibhā*) is explained thus:

Since the Self has been spoken of as consciousness, so it cannot be said to be unconscious. And so this (consciousness) is identical with the act of awareness, due to which we can differentiate it from all insentient entities.

The (very) essence of consciousness is to be self-aware. It is the Supreme Speech that emerges out of itself and is (accordingly) the self-sufficiency of God as well as his divine essence.

This consciousness (as awareness) is proclaimed as being shimmering, pulsation supreme (and) unconditioned reality, As the heart of Supreme Lord, it (accordingly) is the essence (or *Brahman*).

This concept of consciousness as vibration is a new honizon that the Pratyabhijña doctrine has opened in philosophical thought. It consists of a new approach to understanding cosmic manifestation of *Brahman*. The cosmic manifestation is not viewed by it as a kind of illusory manifestation "superimposed" (*adhyāsyate*) upon the unchanging reality known as *Brahman*. Nor is it regarded as the handiwork of an independent evolving entity like prakṛti as in Sāṁkhya. For the Trika the cosmic manifestation is actualization of the latent possibilities existing within the "heart" (*hṛdaya*) of *Brahman*. These latent possibilities are actualized when there is a sudden flashing out of countless perceptible objects that constitute the universe.

This vibration or flashing forth of consciousness, at the level of theology, is equated with the "Mohter Shakti". It is this Mother Shakti which, in the process of cosmic manifestation, reduces itself, through a series of intermediate stage, into what we perceive as the universe. While giving rise to the manifest universe, this Mother Shakti assumes various forms of the sounds and of the Sanskrit alphabet. Thus the vowels as well as consonants are seen to be embodying the diversity of the inner vibration that is innate to Shiva's own consciousness. The conception of creation as gradual descent as well as the diffusion of the initial light has overtones that resemble Neo-Platonism. The consmos as the condensation

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or diminishing of the initial light is quite contrary to the standpoint of Advaita Vedānta. For Śāṁkara the visible universe that we see and experience is illusory. Since the universe is considered to be illusory, it means that Brahman in no manner is affected by it. The illusory character of the universe denotes that it has no ontological basis or significance. For the Trika non-dualism this is unacceptable. There occurs, according to it, a real process of manifestation of the universe when the initial outburst or flashing forth of the vibrating energy eventuates. It is an outburst in terms of which occurs the continuous emanation of all kinds of forms and objects.

This conception of the Absolute as "emptying" itself out by becoming practically the universe has its parallel in the Pauline theology. According to St. Paul, God emptied himself by becoming Man-Jesus. It is an incarnational theology in terms of which insertion of Divine within the womb of Matter is accounts for. It is a kind of self-effacement in terms of which God annihilates himself. In the context of the limited individual (*paśu*), it would mean that it is through self-annihilation that adherence to God is actualized. It is through the emptying of the self that the filling of God within us occurs. This theology of *kenosis* tells us that God, by annihilating himself, becomes the universe and likewise the limited individual through self-effacement realizes his identity with God. Through this two-way movement both man-and-God meet and encounter each other, and as a result of which is recognized the primal state of identity that brims over with bliss. The one who has reached this state of beatific vision is known as liberated-in-life (*jīvanmukta*). For the liberated-in-life everything is the embodiment of the undifferentiated fullness. It is an experience in terms of which is proclaimed: Shiva is All (*omnia in omnibus*). Thus the liberated is one who, in the words of Abhinavagupta, "has continuously practiced burying himself (*samāveśa*) in Shiva and has fully recognized his energies of knowledge and activity as being the pure freedom of the Lord can then know and do all he desires even though he is still associated with the body. He is not only deified, in the ordinary sense of the word, but he is fundamentally free because he uses at will the divine powers belonging to Paramashiva and lives in eternal freedom" (*Īśvarapratyabhijñā-vimaraśinī*, 4.1.15.)

From this it is quite clear that liberation consists in the recognitive realization of absolute freedom, of perfect fullness (*pūrṇatva*) and this freedom and fullness is nothing but the realization of non-difference between *bhoga* and *mokṣa*. So release constitutes an experience in which there is which is affected equanimity between transcendence and immanence.

Thus the released person looks at the world from the perspective of liberation, which practically means that the world for him is neither desirable nor hateful. In this manner he transcend the pairs of opposites like love and hate, good and evil, heat and cold, etc. In this state of beatific vision, or what is called the *Turyātīta state*. the content of experience is ineffable precisely because it is characterized by transcendence. Abhinavagupta in his *Tantrasāra* (chap. 2, tr. Pereira, *Hindu Theology*) beautifully explains as to what is constitutes this transcendental experience thus:

All this is therefore one Reality a Reality undivided by Time, unconfined by Space, unenfeebled by accidents, unconstrained by configurations, unexpressed by words and unmanifested by norms of knowledge. It is the cause, on its own will and pleasure, of the attainment of the essences of these things, from time to norms It is the sovereignty free Reality, the concentration of beatitude. And I am absolutely It there, within me, is reflected the universe. □□

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Ashram News

International Seminar on Kashmir Shaivism at Srinagar

The Ishwar Ashram Trust organised a two–day International Seminar on Kashmir Shaivism on 28th and 29th September 2013 at Srinagar, Kashmir. Nearly 250 participants attended the seminar. Scholars from all over the country and abroad were invited as faculty to participate in the Seminar. They included Prof. Debabrata Sen Sharma, Dr Navjivan Rastogi, Dr Mark Dyckowski, Dr Rama Ghosh, Dr Jagir Singh, Dr Rajneesh Mishra, Prof. Sampath Kumar Medvarapu, Dr. Sangamesan K.M., Prof. Rajini M., Dr. Varun Tripathi, Dr M H Zafar, Prof. Yogesh Sharma and others. On the academic front, the Ishwar Ashram Trust was represented by Prof S.S. Toshkhani and Prof M.L. Kukiloo. The Chief Guest for the event was the Governor of Jammu and Kashmir, Shri N.N. Vohra. Shri Vohra released a souvenir as well as a CD of the *Maharthmanjari*, an important Shaiva text by Maheshwarananda, as explained by Swami Lakshamanjoo in Kashmiri. In his address, Shri N.N. Vohra appreciated and emphasised the all-inclusive philosophy of Kashmir Shaivism which does not discriminate on the basis of caste, creed and color and can be practiced by entire humanity.

In the Welcome Address on behalf of the Trust, it was emphasised that the Trust is duty bound to carry forward the legacy of Swamiji's teachings and his mission of propagation of the philosophy of non-dual Trika Shaivism. It was also anounced in the welcome address that the Seminar at Srinagar would be followed by a one-day seminar in New Delhi on 30th November, 2013. Also, for the first time, the Ishwar Ashram Trust would be organising a week-long residential introductory course in Kashmir Shaivism at its New Delhi Kendra from 1st December to 7th December, 2013 for the benefit of fifteen learners keen to study Kashmir Shaivism.

The two-day Seminar covered a wide ranging topics on the philosophy and practice of Kashmir Shaivism. A wide range of books and CD's of Shaivacharya Swami Lakshmanjoo's teachings were on display at the trust's book stall for the two-days. At the end of both the days, video recordings of Swamiji's lectures were played and were appreciated by all scholars and delegates. On the second day, a few devotees including, Mr. Lawrence Small from USA presented their views on Kashmir Shaivism. At the conclusion of the Seminar, all the scholars were felicitated by the Ishwar Ashram Trust.

Lecture by Prof. Raffele Torrella

Prof. Raffele Torella, a renowned scholar of Tantra studies and Kashmir Shaivism, delivered a lecture on *The Importance and Significance of Acharya Utpaldeva* at the Delhi Kendra of Ishwar Ashram, in the evening of Wednesday, 23rd October, 2013. Prof. Torella

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Prof. Raffele Torrela delivering his lecture

is Professor of Sanskrit at the University of Rome "Sapieaza" where he has also been engaged teaching Indian philosophy and religion and ideology. He was involved in organising the first international workshop on Acharya Deva at the Indian institute for advanced study, Shimla in 2010. Prof. Torella's illuminating lecture at the Kendra was greatly appreciated by the audience which took part in a very lively interaction with the Italian scholar.

Besides Prof. Torella, other well-known scholars like as Prof. M.L. Kukiloo, Dr. Rajneesh Mishra, Dr. S.S. Toshkhani also delivered short speeches at the evening lecture. Dr. M.H. Zafar and Prof. M.L. Sar, both noted scholars in the field, were also present. The symposium concluded with a video lecture of Shaivacharya Swami Lakshmanjoo Maharaj.

A view of the audience

Seminar on Kashmir Shaivism

Ishwar Ashram Trust is organising a Seminar on Kashmir Shaivism in association with Kashmir Education, Culture and Science Society (Regd) on30th November 2013 (Saturday) from 9.00 AM to 6 PM at Lal Ded Centre, Pamposh Enclave, GK-I. Dr Karan Singh, MP and President, ICCR, shall be the Chief Guest. Eminent scholars including Dr Navjeevan Rastogi, Prof M L Kukiloo, Dr. S.S. Toshkhani, Dr. V.K. Tripathi, Dr. M.H. Zafar, Dr. S.M. Mishra, Dr. Rajneesh Mishra, and Dr. Meera Rastogi will participate and present their papers at the seminar.

One-week introductory workshop on Kashmir Shaivism

The Kashmir Shaiva Institute set up by Ishwar Ashram Trust is organising a one-week introductory workshop on Kashmir Shaivism from 1st December to 7th December 2013 at its New Delhi Kendra located at R-5, Pocket D, Sarita Vihar. This will be the inaugural program launched by the revived Shaiva Institute. This will be followed by a bhajan evening in the Ashram premises on the same date. For the entire week, selected students from all over India will study Kashmir Shaivism under the guidance of eminent scholars including Dr. Rajneesh Mishra, Dr. S.M. Mishra, Dr. Meera Rastogi, Prof. M.L. Kukiloo, Dr. S.S. Toshkhani, and Dr. M.H. Zafar. (Contact Persons Sh O.P. Dhar 9818409517, Dr Anusheel Munshi 9811883103)

□□

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श्री कुलार्णव तन्त्र

(प्रथम उल्लास)

(आगम परंपरा के अंगभूत कौल संप्रदाय में कुलार्णव तंत्र का विशेष महत्व है। कश्मीरी त्रिक मत के परमाचार्य स्वामी राम और ईश्वरस्वरूप स्वामी लक्ष्मण जू इस विशिष्ट आगम ग्रंथ के प्रथम और नवमें उल्लास के अध्ययन पर विशेष बल दिया करते थे। प्रस्तुत अंक से हम इन दो उल्लासों का मूल पाठ तथा हिन्दी अनुवाद स्वामी जी द्वारा किए गए संशोधन सहित धारावाहिक रूप में अपने पाठकों के आध्यात्मिक लाभ के लिए दे रहे है।)

बालांश्च यौवनस्थांश्च वृद्धान् गर्भगतानपि।
सर्वानाविशते मृत्युरेवंभूतमिदं जगत् ।।45।।

45. बालकों को, जवानों को, बूढ़ों को तथा गर्भ में ठहरे हुए बच्चों को मृत्यु पकड़ता है। इसी प्रकार (नाश होने के लिए) यह जगत् बना हुआ है।

ब्रह्मविष्णुमहेशादि देवता भूतजातयः।
नाशमेवानुधावन्ति तस्माच्छ्रेयः समाचरेत ।।46।।

46. ब्रह्मा, विष्णु, शंकर आदि देवता तथा सभी प्राणि अन्त में नाश को ही प्राप्त होते हैं अतः अपनी मुक्ति के लिए यत्न करना चाहिए।

स्वस्ववर्णाश्रमाचार लङ्घनाद्दुष्प्रतिग्रहात्।
परस्त्रीधनलोभाच्च नृणामायुःक्षयो भवेत् ।।47।।

47. अपने अपने वर्ण, आश्रम धर्म को छोड़ने से और बुरे कर्म करने से हठपूर्वक तथा पर–स्त्री और दूसरे के धन का लोभ करने से मनुष्यों की आयु कम हो जाती है।

वेदशास्त्राद्यानभ्यासात्तथैव गुरुवञ्चनात्।
नृणामायुः क्षयो भूयादिदिन्द्रयाणामनिग्रहात् ।।48।।

48. वेद शास्त्रों को न पढ़ते हुए अपने गुरुदेव को धोखा देते हुए तथा अपनी इन्द्रियों को वश न करते हुए मनुष्यों की आयु व्यर्थ ही बीत जाती है।

व्याधिराधिर्विषं शस्त्रां ना सर्पः पशवो मृगाः।
निर्वाणं येन निर्दिष्टं तेन गच्छन्ति जन्तवः ।।49।।

49. रोग, मन, सन्ताप, विष, शास्त्र, मनुष्य, सांप, पशु, सिंह आदि जिस किसी भी प्राणी से विधाता ने मौत लिखी हो उसी के द्वारा मारे जाने पर यह प्राणी यम के घर में पहुंचते हैं।

जीवस्तृणजलौकेव देहाद्देहान्तरं व्रजेत्।
संप्राप्य परमंशेन देहं त्यजति पूर्वकम्।।50।।

50. यह जीव तृण–जन्तु (घास के कीड़े) की तरह एक देह को छोड़कर दूसरी देह में चला जाता है अर्थात् जैसे घास का कीड़ा अगले पत्ते का सहारा लेकर फिर पिछले पत्ते को छोड़ता है उसी भांति जीव भी पिछले शरीर को तब छोड़ता है जब अगले का सहारा उसे हो जाता है।

बाल्ययौवनवृद्धत्वं यथा देहान्तरादिकम्।
तथा देहान्तरप्राप्तिर्गृहादग्रहमिवागतः।।51।।

51. जैसे बचपन, जवानी और बुढ़ापा भिन्न–भिन्न देह माने गये हैं उसी तरह जीव और देहों को प्राप्त होता है मानों एक घर से निकलकर दूसरे घर में चला गया हो।

जनाः कृत्वेह कर्माणि सुखदुःखानि भुंजते।
परत्रज्ञानिनो देवि! यान्त्यायांति पुनः पुनः ।।52।।

52. हे देवि ! यह मनुष्य इस लोक में कर्म करके उनके फलस्वरूप सुखों और दुःखों को परलोक में भोगते हैं। इस रीति से वे अज्ञानी जन बार–बार इस संसार में आते है और जाते हैं।

इह यत्क्रियते कर्म तत्परत्रोपभुंजते।
सिक्तमूलस्य वृक्षस्य फलं शाखासु दृश्यते ।।53।।

53. इस लोक में मनुष्य जो कर्म करता है उस का फल वह परलोक में भोगता है जैसे वृक्ष के मूल में पानी से सिंचन किया हो तो उसका फल वृक्ष की शाखाओं में देखा जाता है।

दारिद्रय्दुःखरोगाश्च बन्धनं व्यसनानि च।
आत्मापराधवृक्षस्थ फलात्येतानिदेहिनाम ।।54।।

54. दरिद्रता, दुःख, रोग, बन्धन तथा संसारी व्यसन, ये तो अपने अपराध रूपी वृक्ष के अनेक फल हैं जोकि देह–धारियों को मिलते हैं।

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निसङ्.ग एव मोक्षः स्याद्दोषाः सर्वेऽपि संगजा।
सङ्.गाच्च चलते ज्ञानी चावश्यं किमुताल्पवित् ।55।

55. असंग (किसी से प्रेम न करना) होना ही मोक्ष कहलाता है। सभी दोष तो संग से ही उत्पन्न होते हैं। संग से ज्ञानी भी चलायमान होता है। अतः अल्पबुद्धि वाले का क्या कहना ही है।

संगः सर्वात्मना त्याज्यः स चेत्त्यक्तुं न शक्यते।
स सद्भिः सह कर्त्तव्यः सतां सङ्.गो हि भेषजम् ।।56।।

56. प्रथम सम्पूर्ण रूप से संग छोड़ना चाहिए। किंतु यदि वैसा न हो सके तो फिर केवल सज्जनों का संग करना चाहिए। संतों का संग तो परम औषधि है।

सत्संगश्च विवेकश्च निर्मलं नयनद्वयम्।
यस्य नास्ति नरः सोऽनधः कथं न स्यादमार्गगः ।57।

57. जिस व्यक्ति के पास सत्संग और विवेक ये निर्मल दो नेत्रा नहीं होते हैं वह मनुष्य अन्धा है। ऐसा मनुष्य कुमार्गगामी (बुरे मार्ग पर चलने वाला) क्यों नहीं होगा।

यावतः कुरुते जन्तुः संबन्धान्मनसः प्रियान्।
तावन्तोऽस्य निखन्यन्ते हृदये शोकशङ्.कवः ।58।

58. जब तक कि मनुष्य अपने मन को प्रिय लगने वाले विषयों के साथ संबंध करता है तब तक शोक रूपी गिद्ध इसके हृदय को विदीर्ण करते (काटते) रहते हैं।

स्वदेहमपि जीवोऽयं त्यक्त्वा याति कुलेश्वरि।
स्त्रीमातृपितृपुत्रदि सम्बन्धः केन हेतुना ।।59।।

59. हे कुलेश्वरी ! अपने प्रिय शरीर को भी यह जीव छोड़ जाता है फिर भला इस जीव को अपनी स्त्री, माता, पिता तथा पुत्रों के साथ संबंध ही क्या है।

दुःखोमूलो हि संसारः स यस्यास्ति स दुःखितः।
तस्य त्यागः कृतो येन स सुखी नापरः प्रिये ।।60।।

60. हे देवि ! यह संसार दुःखों का मूल है – अतः जिस संसार है वही दुःखी है और जिसने इस संसार को छोड़ दिया वही सुखी है, अन्य कोई सुखी नहीं।

प्रभवं सर्वदुःखानामाश्रयं सकलापदाम्।
आलयं सर्वपापानां संसारं वर्जयेत्प्रिये ।।61।।

61. हे देवी ! सभी दुःखों को उत्पन्न करना वाला, सभी आपदाओं का आश्रय तथा समस्त पापों का घर यह संसार छोड़ना चाहिए।

अबन्धबन्धनं घोरमस्वीकृत महाविषम्।
अशस्त्रखण्डनं देवि संसारासक्तचेतसाम् ।।62।।

62. हे देवी ! जिन व्यक्तियों का मन संसार में लगा हुआ है उन्हें बन्धनों के बिना घोर बन्धन हो जाता है। उन्हें मीठे स्वाद वाले भयंकर विष की प्राप्ति होती है और उन्हें शस्त्र के प्रहारों के बिना ही भयंकर छेदन होता है।

आदिमध्यावसानेषु दुःखं सर्वमिदं यतः।
तस्मात्सन्त्यज्य संसारं तत्त्वनिष्ठः सुखी भवेत् ।63।

63. जिस कारण से आदि, मध्य और अन्त में यह समस्त जगत् दुःख–स्वरूप ही है। अतः इस संसार को छोड़कर स्वात्म–स्थिति प्राप्त करके सुखी बनाना चाहिए।

लोहदारुमयैः पाशैर्दृढं बद्धो विमुच्यते।
स्त्रीधनादिषु संसक्तो मुच्यते न कदाचन।।64।।

64. लोहे तथा पीतल की जंजीरों से अच्छी तरह बंधा हुआ पुरुष भी समय आने पर उससे छूट सकता है पर स्त्री तथा धन आदि विषयों में आसक्त बना हुआ व्यक्ति कभी भी उनसे नहीं छुटता।

कुटुम्बचिन्तासक्तस्य कुतः सत्त्वादयो गुणाः।
अपक्वं भुंजमानस्य नश्यन्त्यङ्.गानि केवलम् ।।65।।

65. अपने कुटुम्ब की चिन्ता में लगे हुए पुरुष को सत्तोगुण–प्राप्ति की संभावना ही कहां हो सकती है। जैसे कच्चा अन्न खाने से अंग की पुष्टि बनने के प्रतिकूल सभी अंग ढीले पड़ जाते हैं।

वान्छिताशेषचिन्तस्थैर्नित्यं लोको विनाशितः।
हा हन्त विषयाहारैर्देहस्थेन्द्रियतस्करैः ।।66।।

66. बड़ा दुःख है कि जिन विषय–भोगों को यह संसारी जन सर्वभाव से मन में चाहते रहते हैं उन्हीं विषय–भोगों से देह में स्थित इन्द्रिय रूपी चोरों के द्वारा यह जीव सदा के लिए लुटाया जाता है और मारा जाता है।

मांसलुब्धो यथा मीनो लौहशङ्कुं न पश्यति।
सुखलुब्धस्तथा देही यमबाधां न पश्यति ।।67।।

67. जैसे मांस की चाहत रखने वाली मछली लोहे के कांटे की ओर ज़रा भी ध्यान नहीं देती, उसी तरह सुख की इच्छा रखने वाला जीव विषय भोगते यमराज की पीड़ा को (मृत्यु के समय को) भूल जाता है।

हिताहितं न जानन्ति नित्यमुन्मार्गगामिनः।
कुक्षिपूरणनिष्ठा ये तेऽबुधा नारकाः प्रिये ।।68।।

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68. हे प्रिय पार्वती ! जो पुरुष हित ओर अहित की ओर ध्यान नहीं देते, जो सदा कुमार्गगामी होते हैं और जो केवल पेट भरने में ही लगे हैं वे मूर्ख अन्त में नरक में चले जाते हैं।

निद्रादिमैथुनाहाराः सर्वेषां प्राणिनां समाः।
ज्ञानवान्मानवः प्रोक्तो ज्ञानहीनः पशुः प्रिये ।।69।।

69. हे प्रिये ! निद्रा, विषय–भोग और भोजन करना ये तीनों सभी प्राणियों में समान ही हैं, केवल इतना ही अन्तर है कि मनुष्य को इन तीन के अलावा ज्ञान भी होता है। अब जो मनुष्य ज्ञान से रहित हैं वे पशुओं के तुल्य ही हैं।

प्रभाते मलमूत्राभ्यां क्षुत्तृड्भ्यां मध्यगे रवौ।
रात्रौ मदननिद्राभ्यां बाध्यन्ते मानवाः प्रिये ।।70।।

70. हे देवि ! प्रभात के समय मल मूत्र–त्याग की क्रिया से, दिन में भूख तथा प्यास की क्रिया करने से और रात्रि में निद्रा तथा भोग भोगने से मनुष्य (इसी व्यवहार में) बन्धे रहते हैं।

स्वदेहधनदारादिनिरताः सर्वजन्तवः।
जायन्ते च म्रियन्ते च हा हन्ताज्ञानमोहिताः ।।71।।

71. सभी प्राणी अपनी देह, धन और स्त्री आदि की प्राप्ति में ही लगे रहते हैं। ये पुरुष इस संसार में जन्म भी लेते हैं और मरते भी हैं। बड़ा खेद है कि ये जीव अज्ञान द्वारा ही मोहित बने हैं।

स्वस्ववर्णाश्रमाचारनिरताः सर्वजन्तवः।
न जानन्ति परं तत्त्वं मूढा नश्यन्ति पार्वति ।।72।।

72. हे पार्वती ! अपने अपने वर्णाश्रम धर्म के पालन करने में सभी प्राणी लगे हुए हैं किन्तु परमेश्वर के स्वरूप को नहीं समझ सकते हैं। ऐसे प्राणी व्यर्थ ही नष्ट हो जाते हैं।

क्रियायासपराः केचित् व्रतचर्यादिसंयुताः।
अज्ञानसंवृतात्मानः सन्चरन्ति प्रतारकाः ।।73।।

73. इस संसार में कई जन तो महान् क्रियाओं के करने में तत्पर बड़े बड़े यज्ञों के करवाने के कार्य में लगे होते हैं। ऐसे पुरुष जहां स्वयं अज्ञान से दग्ध बने हुए हैं वहां दूसरे जनों को अपना गौरव दिखलाकर ठगते हैं।

नाममात्रेण सन्तुष्टाः कर्मकाण्डरता नराः।
मंत्रोच्चारणहोमाद्यैर्भ्रामिताः क्रतुविस्तरैः ।।74।।

74. कई जन तो ऐसे है कि लोगों में विख्यात् होने पर ही अपने को कृतकार्य समझते हैं। ऐसे पुरुष तो कर्मकाण्ड में लगे हुए हवन आदि कर्मों में मन्त्र का उच्चारण करते हुए इन्हीं हवन आदि कार्यों में भ्रमित हुए हैं।

एक भुक्तोपवासाद्यैर्नियमैः कायशोषणैः।
मूढ़ा परोक्षमिच्छन्ति तवमायाविमोहिताः ।।75।।

75. आप (ईश्वर) की माया से विमोहित बने हुए मूर्ख जब एकमात्र भक्त वन कर उपवास आदि, जो केवल शरीर को सुखाने वाले व्रत हैं, करके मोक्ष की इच्छा रखते हैं।

देहदण्डनमात्रेण का मुक्तिरविवेकिनाम्।
वल्मीकताडनाद्देवि मृतः किन्न महोरगः ।।76।।

76. देह को कष्ट देने से ही अविवेकी मनुष्यों को कौन सी मुक्ति प्राप्त हो सकती है। हे देवि ! सर्प के बिल की उभरी हुए मिट्टी को पीटने से क्या अन्दर बिल में ठहरे हुए सांप की भी मृत्यु हो सकती है ? कदापि नहीं।

धनाहारजिने युक्ता दाम्भिका वेशधारिणः।
भ्रमन्ति ज्ञानिवल्लोके भ्रामयन्ति जनानपि ।77।।

77. कई कपटी मनुष्य साधुओं के वेश को धारण करते हुए वास्तव में धन तथा आहार के कमाने में लगे हैं पर वे ज्ञानियों की तरह घूमते फिरते हैं और अपने पीछे औरों को भी भ्रमित करते हैं।

सांसारिकसुखासक्तं ब्रह्मज्ञोऽस्मीति वादिनम्।
कर्मब्रह्मो भयभ्रष्टं तं त्यजेदन्त्यजं यथा ।।78।।

78. एक ओर तो सांसारिक सुखों में लगा है और दूसरी ओर कहता है कि मैं ब्रह्मज्ञानी हूं, ऐसा पुरुष तो ब्रह्म–मार्ग तथा कर्म–मार्ग, दोनों से गिरा हुआ है अतः चमार की भान्ति इसे त्यागना चाहिए।

गुहारण्यसमा लोके गतव्रीड़ा दिगम्बराः।
चरन्ति गर्दभाद्याश्च योगिनस्ते भविन्त किम् ।।79।।

79. कई जन तो वनों तथा कन्दराओं में निर्लज होकर वस्त्रों से रहित होकर फिरते हैं। ऐसे तो गधे भी फिरते रहते हैं। यदि यही लक्षण योगी का मानें तो क्या गधे भी योगी ही हैं।

मृदस्मग्रक्षणाद्देवि मुक्ताः स्युर्यदि मानवाः।
मृदस्मवासी नित्यंश्वा स किं मुक्तो भविष्यति।।80।।

80. हे देवि ! यदि मनुष्य मिट्टी तथा राख को मलने से ही मुक्त हो जाते तो सदा मिट्टी और भस्म में ठहरा हुआ कुत्ता क्या मुक्त हो जायेगा।

तृणपर्णोदकाहाराः सततं वनवासिनः।

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हरिणादि मृगा देवि तापसास्ते भवन्ति किम् ।।81।।

81. हे दवि ! कई लोग तो केवल घास, पत्ते तथा जल को आहार करते हैं और सदा वनों में ही ठहरते हैं। यदि इसी क्रिया से वे तपस्वी माने जायें तो हिरण आदि पशु भी जंगलों में पत्ते ही खाते हैं ! क्या वे भी तपस्वी ही माने जायेंगे ?

आजन्ममरणान्तंच गंगादितटिनीस्थिताः।
मण्डूकमत्स्य प्रमुखा व्रतिनस्ते भवन्ति किम् ।।82।।

82. कई तो जन्म से लेकर मृत्यु तक गंगा आदि तटों में ही निवास करते हैं। यदि वही व्रतेश्वर माने जाएं तो फिर गंगा–तट–वासी मेंढ़क तथा मछलियां क्यों नहीं व्रत–धारी मानी जायें।

वदन्ति हृदयानन्दं पठन्ति शुकशारिकाः।
जनानां पुरतो देवि विबुधाः किं भवन्ति ते ।।83।।

83. कई जन तो लोगों की सभाओं में अनोखे ढंग से हृदय में स्थित स्वात्म–आनन्द की व्याख्यान करते रहते है। इसी भांति तोता, मैना आदि भी बोलते रहते हैं। इससे क्या वे पक्षी भी ज्ञानी जाने जायेंगे।

पारावताः शिलाहाराः परमेश्वरि ! चातकाः।
न पिबन्ति महीतोयं योगिनस्ते भवन्ति किम् ।।84।।

84. हे परमेश्वरी ! चातक पक्षी तो पर्वतों की चट्टानों का ही आहार करते हैं और कभी भी पृथ्वी का जल नहीं पीतें। क्या उन पक्षियों को भी योगी माना जा सकता है।

शीतवातातपसहा भक्ष्याभक्ष्य समाः प्रिये।
तिष्ठन्ति सूकराद्याश्च योगिनस्ते भवन्ति किम् ।85।

85. हे प्रिय पार्वती ! कई जन तो शीत वायु तथा सूर्य की गरम किरणों को सहते हैं और रोटी मिले या न मिले वे प्रसन्न रहते हैं, और इस प्रकार समभाव से रहते हैं। यदि यही योग का लक्षण है तो फिर सुअर भी इसी तरह सब कुछ सहते हैं तो क्या वे भी योगी माने जायेंगे।

तस्मादित्यादिकं कर्म लोकरंजनकारकम्।
मोक्षस्य कारणं साक्षात्तत्वज्ञानं कुलेश्वरि! ।।86।।

86. इसलिए ऐसे कर्म करने वाले, लोगों को ठगने के लिए ढोंग रचाते हैं। पर हे कुलेश्वरि ! मोक्ष का एक मात्र उपाय केवल तत्त्वज्ञान है।

षड्दर्शनमहाकूपे पतिताः पशुवः प्रिये।
परमार्थं न जानन्ति पशुपाशनियन्त्रिताः ।87।।

87. षड्दर्शन रूपी गहरे कुएं में ये मूर्ख जीव गिरे हुए हैं। हे देवि ! ये पुरुष जीव–पाश में फंसे हुए परमार्थ की चर्चा को ज़रा भी नहीं जानते।

वेदशास्त्रर्णवे घोरे उह्यमाना इतस्ततः।
कालोर्मिग्राहग्रस्ताश्च तिष्ठन्ति हि कुतार्किकाः ।88।

88. अपने आपको ज्ञानी समझने वाले वे मूर्ख बड़े अथाह भयंकर वेद–शास्त्र रूपी समुद्र में गोते मारते रहते हैं और वे षड्शास्त्र रूपी मगरमच्छ द्वारा खाये गये सदा कुतर्क ही करते रहते हैं।

वेदागमपुराणज्ञः परमार्थं न वेत्ति यः।
विड़म्बकस्य तस्यापि तत्सर्वं काकभाषितम् ।।89।।

89. जो वेदों, तन्त्रों तथा पुराणों को जानता हुआ भी परमार्थ नहीं जानता है, उस ठग, धूर्त का वह सारा पढ़ना पढ़ाना काक भाषण (कौए की बोली) के बराबर ही व्यर्थ (फजूल) है।

इदं ज्ञानमिदं ज्ञेयमिति चिन्तासमाकुलाः।
पठन्त्यहर्निशं देवि परतत्त्वपराड्मुखाः ।।90।।

90. हे देवि ! यह ज्ञान है और यह ज्ञेय (पदार्थ) है। इसी चिंता में वे लोग दिन रात लगे रहते हैं और पढ़ते रहते हैं। किन्तु इतना करने पर भी वे जन तत्त्वदृष्टि से तो परमेश्वर के स्वरूप से विमुख ही बने हैं।

वाक्यच्छन्दोनिबन्धेन काव्यालड्.कारशोभिताः।
चिन्तया दुःखिता मूढास्तिष्ठन्ति व्याकुलेन्द्रियः ।91।

91. वाक्य तथा छन्दों को बनाने से तथा काव्य और अलंकारों की रचना से वे जन शोभायमान बने हुए होकर भी मूर्ख बन कर सदा व्याकुल इन्द्रियों से युक्त इसी चिन्ता में दुःखी रहा करते हैं कि कैसे (हमारे) छन्द तथा काव्य निर्दोष बनें।

अन्यथा परमं तत्त्वं जनाः किल्श्यन्ति चान्यथा।
अन्यथा शास्त्रसद्भावो व्याख्यां कुर्वन्ति चान्यथा ।92।

92. परमतत्व तो एक प्रकार से है पर लोग उसे दूसरे प्रकार समझने का प्रयास करते हैं। शास्त्रों का वास्तव में कुछ और ही अर्थ होता है किन्तु लोग उनकी व्याख्या कुछ और ही करते हैं।

(शेष अगले अंक में)

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श्रीभट्टकल्लटवृत्तिसहिता

स्पन्दकारिका

– प्रो. नीलकंठ गुरुटू –

(संस्कृत तथा कश्मीर शैव दर्शन के शीर्षस्थ विद्वान प्रो. नीलकंठ गुरुटू का कुछ वर्ष पूर्व देहावसान हो गया। प्रस्तुत है ''स्पन्दकारिका'' के उनके हिंदी अनुवाद की अंतदृष्टिपूर्ण भूमिका के प्रमुख अंश ।)

देवि प्रपन्नवरदे गुणगौरि गौरि
यद्गौरियं परिमितं स्रवतीह किंचत्।
तत्स्वामिने समुचिते समये सुपाक–
माकूतवेदिनि निवेदयितुं प्रसीद।।

(कश्मीरिक श्रीजगद्धर भटट)

कई वर्ष पहले एक दिन अकस्मात् भगवत्पाद के द्वारा, ईश्वराश्रम ('ईशबर' श्रीनगर–कश्मीर) में नियमित रूप से चलनेवाली रविवासरीय बैठकों में श्री भटट्कल्लट की वृत्ति के सहित स्पन्द–सूत्र को पढ़ाने का आदेश मिला। आदेश सुनते ही अन्तर्हृदय में किसी अननुभूतपर्व धड़कन का आभास होने लगा। ऐसी बात नहीं थी कि इन बैठकों में कोई शैव ग्रंथ पढ़ाने का यह पहला अवसर था, परन्तु भगवत्पाद के सामने स्पन्दसूत्र जैसे गम्भीर एवं अनुभूतिपरक विषय पर कुछ कहना मुझ जैसे अनाड़ी के लिए हृत्कम्प का कारण बन जाना स्वाभाविक ही था। अस्तु, आदेश तो आदेश ही था। इसमें अपनी स्वीकृति या अस्वीकृति का कोई प्रश्न ही नहीं उठता था। बिल्कुल आदेशानुसार कार्य आरम्भ करना पड़ा। कुछेक शैवग्रन्थों का स्पन्द के परिपेक्ष्य में फिर से अध्ययन करना पड़ा, परन्तु यथार्थ तो यह है कि इन सारे प्रयत्नों को आगे बढ़ाने में, भगवत्पाद की दयादृष्टि का सबल संबल ही मूल प्रेरणादायक तत्व था। यह संबल भी किसी अलक्षित रूप में स्वयं ही प्राप्त होता रहा।

मन में, इसी बीच अकस्मात् एक दिन यह संकल्प उठा कि संस्कृत भाषा से अनभिज्ञ परन्तु सत्शास्त्रों में रुचि रखने वाले पाठकों के लिए, मूलसूत्रों और वृत्ति का हिन्दी अनुवाद प्रस्तुत किया जाए। अपने कई हितैषी मित्रों के समक्ष इस संकल्प को अभिव्यक्त किया। प्रत्युत्तर में उन्होंने इस दिशा में तुरन्त आगे बढ़ने के लिए प्रोत्साहित किया और साथ ही यह सुझाव भी दिया कि मूलग्रंथ के भाषानुवाद के साथ–साथ हर एक सूत्र पर अलग–अलग विवरण भी लिखा जाए ताकि रुचिसम्पन्न पाठकों को सूत्रों के साथ संबंध रखने वाली शैव मान्यताओं को समझने में सहायता मिले। मित्रवर्ग के इस सहानुभूतिपूर्ण आग्रह को भी टालते न बना।

संभवतः इतनी सी पूर्वपीठिका से यह बात स्वयं स्पष्ट हो जाती है कि प्रस्तुत प्रयास शैवशास्त्र के धुरन्धर एवं उद्‌भट विद्वानों के लिए कोई अर्थ नहीं रखता है। एक लघु दीपक मध्याह्न के प्रखर सहस्रकिरण को क्या प्रकाश दे सकता है? तथापित मन में इस बात का पूर्ण विश्वास है कि इसको देखकर कम से कम उनके मन में निराशा के भाव का उदय नहीं होगा क्योंकि वर्तमान युग के चतुर्दिक् क्षुब्ध वातावरण में मानवमात्र को हार्दिक शान्ति प्रदान करने वाली इस भारतीय पूर्वजों की थाती को आगे बढ़ाने की दिशा में जितना भी और जो कुछ भी किया जाए बहुत कम है। फलतः यदि उलिखित बन्धुवर्ग को प्रस्तुत प्रयास के द्वारा अल्पमात्रा में भी हार्दिक संतोष प्राप्त होगा तो वह परमेश्वर शक्तिपात का ही अलौकिक चमत्कार समझा जायेगा।

स्पन्द–सूत्रों का वर्ण्य विषय सततस्पन्दमयी पारमेश्वरी विमर्श शक्ति होने के कारण, प्रस्तुत अनुवाद–कार्य ईश्वराश्रम में रहने वाली तपस्विनी शारिकादेवी के ही एक जन्म–दिवस पर आरंभ करके, दो वर्षों के पश्चात् आने वाले दूसरे जन्मदिवस के अवसर पर, समाप्त भी किया गया। इस पुनीत दिवस पर जहां

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आश्रम में आने वाले भक्तजन, भगवती के सामने स्वादिष्ट मिष्ठानों के ढेरों के ढेर एकत्रित कर लेते हैं, वहां किसी रिक्त कोने में अकिंचन की यह तुच्छ भेंट भी शायद अपना स्थान बनाने में सफल होगी।

स्पन्द–सम्प्रदाय

कश्मीर के सभी शैव क्षेत्रों में, प्राचीनकाल से ही चली आ रही एक जनश्रुति के अनुसार, नवीं शताब्दी ईस्वी से पहले की कई शताब्दियां, यहां के दार्शनिक संसार का अंधकार युग माना जाता है। इस समय में नागबोधि जैसे प्रचण्ड बौद्ध आचार्यों और अन्य मतावलम्बियों ने यहां के दार्शनिक क्षेत्र में द्वैत–मूलक सिद्धान्तों की स्थापना करके सर्वसाधारण जनता को वास्तविकता से बहुत दूर ले जाकर, भ्रान्ति के गडढ़े में ढकेल दिया था। ऐसी अवस्था में पड़े हुए लोगों का उद्धार करने की इच्छा से, अनुग्रहैकमूर्ति भगवान् भूतनाथ ने वसुगुप्त नामक सिद्ध को स्वप्नदशा में स्वयं दीक्षित करके महादेव पर्वत की तलहटी (वर्तमान दाछीगाम) में विद्यमान एक उपल (वर्तमान शंकर–पल) पर उत्कीर्ण, अद्वैत शैव–सिद्धान्त के सूत्रों का पता बता दिया और उनमें अन्तर्निहित रहस्य को भी समझा दिया। साथ ही यह आदेश भी दिया कि वह वहां से उन सूत्रों का संग्रह करके, उनमें निहित रहस्य को अन्धकारवृत लोगों को समझाकर, उनका उद्धार करें। सिद्ध वसुगुप्त ने भगवान् के आदेशानुसार वहां से उन सूत्रों का संग्रह किया और श्री भट्टकल्लट आदि सत्–शिष्यों को उनका यथावत् अध्ययन भी कराया। साथ ही स्वयं उन सूत्रों में वर्तमान, शक्तिमान् और शक्ति के पूर्ण अभेद सिद्धान्त का सार, इक्यावन कारिकाओं में संग्रहित भी किया। आगे चलकर उन्हीं इक्यावन कारिकाओं को स्पन्दकारिका, स्पन्दसूत्र या शक्तिसूत्र की संज्ञा दी गई।

श्री भट्टकल्लट ने परतत्तव की विमर्शप्रधानता के सिद्धान्त का अपनाकर इन स्पन्दसूत्रों पर अपनी वृत्ति लिखी और स्पन्द–सम्प्रदाय का शिलान्यास किया। ऊपर उल्लेख किया गया है कि सिद्ध वसुगुप्त के द्वारा अद्वैत शैवदर्शन का पुनरुद्धार हुआ। वास्तव में उस समय इस दर्शन का दूसरी बार पुनरुद्धार हुआ। सिद्ध वसुगुप्त से पहले बहुत प्राचीनकाल में भी प्रतिकूल विचारधाराओं के प्रचण्ड प्रहारों से इसका उच्छेद हो चुका था। इस काल में भी भगवान आशुतोष ने अंधकार में पड़े हुए लोगों का उद्वार करनें की इच्छा से श्रीकण्ठ की मूर्ति धारण करके, भगवान दुर्वासा के द्वारा इसका पुनरुद्धार करवाया था। इस घटना का उल्लेख भगवान अभिनवगुप्त ने अपने तंत्रालोक के प्रथम आह्निक में विस्तारपूर्वक किया है।

स्पन्द–सम्प्रदाय का उपलब्ध साहित्य

जिस प्रकार सिद्ध वसुगुप्त के अनन्तर श्रीसोमानन्द और उसकी शिष्य–परम्परा ने एक से बढ़कर एक स्वतन्त्र ग्रन्थों की रचना करके विशाल प्रत्यभिज्ञा–साहित्य की सर्जना की, उस प्रकार स्पन्द–सम्प्रदाय में ऐसे किसी मौलिक लेखक का नाम नहीं मिलता है जो इस विषय पर स्पन्दकारिका के अतिरिक्त अन्य किसी स्वतन्त्र ग्रन्थ की रचना करता। इसका कारण क्या है, यह कुछ समझ में नहीं आता है। यह सोचना भी गलत है कि ऐसे ग्रन्थ लिखे तो गए होंगे परन्तु बाद में राजनैतिक विषमताओं के कारण काल–कवलित हो गए। यदि ऐसा ही हुआ होता तो प्रत्यभिज्ञा–साहित्य या शैवदर्शन के दूसरे प्राचीन आगम–ग्रन्थ या स्वयं स्पन्दसूत्र ही उन विषमताओं के कठोर प्रहारों से कैसे बच सकते? अतः स्पष्ट है कि स्पन्द विषय पर सिद्ध वसुगुप्त के अनन्तर, स्पन्द–कारिकाओं के अतिरिक्त, कोई मौलिक ग्रन्थ नहीं लिखा गया। इस विचार में भी कोई सार नहीं दिखता कि कश्मीर में अधिकतर संख्या शैवों की ही रही है, शाक्तों की नहीं। आजकल भी यहां शाक्त–क्रम पर चलने वाले लोगों की कमी नहीं है। फिर इसमें क्या कारण हो सकता है, यह स्वयं शिवभट्टारक ही जानते हैं।

स्पन्द–सूत्रों पर बहुत सी वृत्तियां या टीकाएं अवश्य लिखी गई। इनमें से कई आज भी उपलब्ध हैं और कईयों का केवल उल्लेख मिलता है। अभिनवगुप्तपाद के प्रधान शिष्य श्री क्षेमराजाचार्य ने अपने स्पन्द–निर्णय में अनेकों विवृतियों का उल्लेख किया हैं –

'यद्यप्यस्मिन विवृतिगणना विद्यते नैव शास्त्रे'।।

उन्होंने विशेषतः सूत्रांक 17 और 18 की व्याख्या में भट्टलोल्लट की वृत्ति और अन्य टीकाकारों की टीकाओं का उल्लेख किया है। ये वृत्तियां या टीकाएं उनके समय में उपलब्ध रही होगी, परन्तु दुर्भाग्य से आजकल उपलब्ध नहीं

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है। आजकल जो वृत्तियां या टीकाएं उपलब्ध हैं उनका ब्यौरा निम्नलिखित प्रकार से है–

1. श्री भट्टकल्लट की **स्पन्दकारिकावृत्ति**। पाठकों के हाथों में इसी वृत्ति का भाषानुवाद है।
2. श्री क्षेमराज का **स्पन्द–सन्दोह**। यह केवल पहले की स्पन्द–सूत्र पर लिखी गई एक विस्तृत टीका है और इसी में अन्य सारे सूत्रों का सार संगृहीत किया गया है।
3. श्री क्षेमराज का ही **स्पन्द–निर्णय**। इसमें सारे स्पन्द–सूत्रों पर अलग–अलग टीका लिखी गई है।
4. श्री रामकंठ की **स्पन्दकारिका–विवृति**। यह विवृति श्री भट्टकल्लट की वृत्ति का आशय पूर्णतया प्रकाश में डालने के अभिप्राय से लिखी गई है।
5. श्री उत्पल (वैष्णव) की **स्पन्द–प्रदीपिका**। यह भी सारे स्पन्द–सूत्रों पर लिखी गई विस्तृत टीका है। श्री उत्पल (वैष्णव) के विषय में यह ध्यान में रखना आवश्यक है कि यह व्यक्ति ईश्वरप्रत्यभिज्ञा के लेखक भगवान् उत्पलदेव से भिन्न कोई दूसरा व्यक्ति था।

इस उपलब्ध साहित्य का तुलनात्मक अध्ययन करने से यह तथ्य भली–भांति समझ में आता है कि इन टीकाकारों में बहुधा पारस्परिक मतभेद और दृष्टिकोणों की भिन्नता रही है। प्रत्येक लेखक ने किसी विशेष आध्यात्मिक दृष्टिकोण को अपनाकर ही सूत्रों की व्याख्या की है।

सिद्ध वसुगुप्त और श्री भटट्कल्लट का समय

इसमें ने तो किसी प्रकार का खेद है और न कोई आश्चर्य कि इन दोनों सिद्ध पुरुषों ने अपने जीवनवृत्त या वंशावली के विषय में कहीं कुछ भी नही लिख है, क्योंकि ऐसा करने में इन्होंने विशुद्ध भारतीय मर्यादा का ही पालन किया है। परवर्ती लेखकों ने भी इनके विषय में जितना उल्लेख किया है उससे केवल इतना ज्ञान होता है कि अर्वाचीन शैवक्षेत्र इन सिद्ध गुरुओं के रूप में स्मरण करते आए हैं। क्षेमराजाचार्य ने स्पन्द–निर्णय के उपोद्घात में उल्लिखित जनश्रुति का उल्लेख करने के अवसर पर, जहां सिद्ध वसुगुप्त का मात्र नाम निर्देश किया है वहां श्री भट्टकल्लट की प्रासांगिक चर्चा भी नहीं की है। आचार्य जी ने केवल शिवसूत्र विमर्शिनी के उपोद्घात में सिद्ध वसुगुप्त को महामाहेश्वर सिद्धगुरु और श्री भट्टकल्लट को उनके अन्यतम शिष्य के रूप में स्वीकार किया है। इसके प्रतिकूल कश्मीर के प्रसिद्ध इतिहासकार कल्हण ने अपनी राजतरंगिणी में, मुख्य रूप में, श्री भट्टकल्लट का ही नाम लेकर, उसके समकालीन अन्य सिद्धों का 'आदि' शब्द से गौणरूप में ही निर्देश किया है।

अनुग्रहाय लोकानां भट्टश्रीकल्लटादयः।
अवन्तिवर्मनः काले सिद्धा भुवमवातरन्।।
(राजतरंगिणीः 5,66)

इन दोनों के अतिरिक्त दूसरे शैव लेखकों ने भी अपनी कृतियों में इन दोनों का, गुरु और शिष्य के रूप में, केवल नामोल्लेख किया है। अतः इस विषय में तब तक मौन का आश्रय लेना ही श्रेयस्कर है जब तक इस पर अलग शोध न किया जाए।

जहां तक इन दोनों के समय का संबंध है, हमें श्री कल्हण का परम आभार स्वीकार करना चाहिए, क्योंकि उन्होंने इस समस्या का समाधान करके रखा है। कभी ऊपर जो राजतरंगिणी का पद्य उद्धृत किया गया है उसके अनुसार श्री भट्टकल्लट और अन्य कई सिद्धों ने, लोगों पर अनुग्रह करने के लिए, कश्मीर के प्रसिद्ध राजा अवन्तिवर्मन के शासनकाल में पृथिवी पर अवतार लिया था। श्री कल्हण ने राजतरंगिणी के ही एक अन्य पद्य में अवन्तिवर्मन् के राज्याधिरोहण का काल लौकिक संवत् 2900 बताया है। श्लोक इस प्रकार है –

एकोनत्रिंशे वर्षेऽथ प्रजाविप्लवशान्तये।
विनिवार्योत्पलापीडं तमेव नृपतिं व्यधात्।।

यह संवत् श्री स्टैन महोदय की गणना के अनुसार ईस्वी 855/56 बैठता है। अवन्तिवर्मन् का राज्यकाल 39 वर्ष का रहा है अतः ईस्वी सन् 886/87 अवन्तिवर्मन् के समय की अपर सीमा है। सिद्ध वसुगुप्त और श्री भट्टकल्लट आपस में गुरु और शिष्य रहे हैं। अतः उनके समकालीन होने में तनिक भी संशय नहीं। दूसरी ओर कल्हण ने श्री भट्टकल्लट को सिद्ध के रूप में स्मरण

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किया है। उसको सिद्धावस्था प्राप्त करने में कम से कम पचास वर्ष तो लगे होंगे। अतः यदि उनके प्रादुर्भाव का समय नवीं शताब्दी का आरंभ माना जाए तो सिद्ध वसुगुप्त के प्रादुर्भाव का समय बीस वर्ष प्रति पीढ़ी के हिसाब से पीछे लेकर आठवीं शताब्दी का उत्तरार्ध मानना युक्तियुक्त होगा।

स्पन्द–सूत्रों का वास्तविक लेखक

इस संबंध में भी प्राचीनकाल से ही यहां के शैव आचार्यों में पारस्परिक मतभेद चलता आ रहा है। आज तक भी यह प्रश्न विवादग्रस्त ही है और इसका कोई निश्चित एवं संतोषजनक समाधान प्राप्त नहीं हो सका है। कई आचार्यों के विचार में मूल सूत्रों की रचना स्वयं सिद्ध वसुगुप्त ने ही की है और भट्टकल्लट ने गुरु की सूत्रात्मक भाषा का आशय समझाने के लिए इन पर वृत्ति लिखी है। आज तक भी यहां के शैव क्षेत्रों में बहुमत इसी मान्यता का समर्थन कर रहा है। इसके प्रतिकूल कई आचार्यों का मत यह है कि मूलसूत्रों की रचना श्री भट्टकल्लट ने की है और अपनी ही भाषा का अभिप्राय स्पष्ट करने के लिए इन पर स्वयं ही वृत्ति भी लिखी है।

इस दूसरी मान्यता के समर्थकों में स्पन्द प्रदीपिका के लेखक श्री उत्पल (वैष्णव) और शिवसूत्रवार्त्तिक के लेखक श्री भास्कराचार्य प्रमुख है। श्री उत्पल का कथन है कि श्री भट्टकल्लट को तत्वदर्शी गुरु वसुगुप्त से यह रहस्य मिला और उसने इसको श्लोकबद्ध किया –

वसुगुप्तादवाप्येदं गुरोस्तत्वार्थदर्शिनः।
रहस्यं श्लोकयामास सम्यक् री भट्टकल्लटः।।

श्री भास्कराचार्य ने, अपने शिवसूत्रवार्त्तिक के उपोद्घात में पूर्वोक्त जनश्रुति का उल्लेख करते हुए, अपनी यह मान्यता प्रस्तुत की है कि प्राचीन समय में गुरु वसुगुप्त को किसी सिद्ध के आदेश से महादेव पर्वत पर शिवसूत्र मिले थे। उसने वे सूत्र और उनका रहस्य श्री भट्टकल्लट को दे दिया। सूत्र चार खण्डों में विभक्त थे। श्री भट्ट ने इदनमें से पहले तीन खण्डों की व्याख्या अपने स्पन्द–सूत्रों में और अन्तिम खण्ड की व्याख्या अपनी 'तत्त्वार्थचिन्तामणि' नामक टीका में की। श्री भास्कराचार्य के शब्द इस प्रकार है –

श्रीमन्महादेवगिरौ वसुगुप्तगुरोः पुरा।
सिद्धादेशात्प्रादुरासन् शिवसूत्राणि तस्य हि।।
सरहस्यान्यतः सोऽपि प्रदाद्भट्टाय सूरये।
श्री कल्लटाय सोऽप्येवं चतुःखण्डानि तान्यथ।।
व्याकरोत्त्रिकमेतेभ्यः स्पन्दसूत्रैः स्वकैस्ततः।
तत्त्ववार्थचिन्तामण्याख्यटीकया खण्डमन्तिमम्

(शिवसूत्रवार्त्तिक उपोद्घात)

श्री उत्पल (वैष्णव) और श्री भास्कर की इस मान्यता का आधार क्या है, इसका कहीं उल्लेख नहीं मिलता है और न इन्होंने स्वयं ही इस विषय में कुछ कहा है।

श्री क्षेमराजाचार्य का मत है कि सूत्रों की रचना स्वयं सिद्ध वसुगुप्त ने ही की है। उन्होंने अपनी इस मान्यता को स्पन्दनिर्णय के अन्त में अपनी ओर से जोड़े हुए एक पद्य में अभिव्यक्त किया है। वह पद्य इस प्रकार है –

लब्ध्वाप्यलभ्यमेतज्ज्ञानधनं हृद्गुहान्तकृतनिहितेः।
वसुगुप्तवच्छिवाय हि भवति सदा सर्वलोकस्य।।

(स्पन्दनिर्णय 4,2)

जहां तक श्री रामकण्ठाचार्य की विवृत्ति का संबंध है उससे भी, पाठक को, किसी अन्तिम एवं निश्चित निर्णय पर पहुंचने में कोई सहायता नहीं मिलती है। यहां के रिसर्च कार्यालय द्वारा प्रकाशित विवृति (संवत् 1969 संस्करण) के पृष्ठांक 3 पर उल्लिखित 'केनापि ग्रथितां प्रसारणधिया' इत्यादि उपोद्घातात्मक पद्य में श्रीरामकण्ठाचार्य ने सूत्रावली का ग्रंथन करने वाले किसी निश्चित व्यक्ति का नाम नहीं लिया है। इसी पद्य पर लिखी हुई टिप्पणी में स्पष्ट शब्दों में लिखा हुआ है कि श्री वसुगुप्तपाद ने ही सर्वप्रथम सूत्रावली की रचना की है – 'प्रथमं वसुगुप्तपादैः सूत्रावलिः दृब्धा'। यह टिप्पणी चाहे किसी ने भी लिखी हो, परन्तु किस आधार पर लिखी है इसका सूत्र कहीं भी प्राप्त नहीं है। दूसरी और आचार्य जी ने 'अगाधसंशया' इत्यादि अन्तिम पद्य की विवृति में गुरु वसुगुप्त का नाम तो लिया है परन्तु स्पष्ट शब्दों में उनको सूत्रकार उदघोषित नहीं किया है। यदि यह माना भी जाए कि आचार्य जी श्री भट्टकल्लट को ही मूल सूत्रकार मानने के पक्ष में थे, तो भी इस शंका का समाधान नहीं हो पाता कि उन्होंने फिर यह बात किसी स्थान पर स्पष्ट शब्दों में क्यों नहीं लिखी? साथ ही आचार्य जी के इन शब्दों से यह स्थिति भी पूर्णतया स्पष्ट नहीं हो जाती है कि क्या गुरु वसुगुप्त ने अपने शिष्य को अद्वैत–सिद्धान्त का रहस्य

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सूत्ररूप में दिया था या मौखिक उपदेश के रूप में?

आज से कुछ दिन पहले प्रस्तुत लेखक के परम आदरणीय गुरुवर्य डॉ. बलजिन्नाथ पण्डित शिमला से यहां पधारे थे। ईश्वर आश्रम में श्री सद्गुरु ईश्वरस्वरूप जी महाराज के समक्ष ही सौभाग्यवश उनसे भेंट हुई और प्रस्तुत विषय की चर्चा भी छिड़ गई। डॉ. महोदय श्रीभट्ट को ही मूल सूत्रकार मानने के पक्ष में हैं। इस विषय में वह उल्लिखित श्री भास्कराचार्य की मान्यता को ही श्री क्षेमराजाचार्य की मान्यता की अपेक्षा अधिक प्रमाणिक मानते हैं। साथ ही उनका कथन है कि उनके गुरुमहाराज प्रातःस्मरणीय श्री अमृतवाग्भवाचार्य महाराज का मत भी यही है। इसके प्रतिकूल श्री सद्गुरु ईश्वरस्वरूप जी महाराज अपने गुरुक्रम से चली आ रही परम्परा के आधार पर सिद्ध वसुगुप्त को मूलसूत्रकार मानते हैं। अस्तु, परमेश्वरस्वरूप गुरुओं की बातें गुरु ही जानें। प्रस्तुत लेखक को उनकी मान्यताओं को उचित या अनुचित ठहराने का न तो कोई अधिकार है और न उसमें ऐसा साहस है। केवल अपनी ओर से इतना नम्र निवेदन है कि यदि श्रीभट्टकल्लट के अपने ही पद्य –

अगाधसंशयाम्बोधिसमुत्तरणतारिणीम्।
वन्दे विचित्रार्थपदां चित्रां तां गुरुभारतीयम्।।

(स्पन्दकारिकावृत्ति 52वां पद्य)

के अर्थ पर निष्पक्षता से विचार किया जाए, तो सहज ही में यह निष्कर्ष निकाला जा सकता है कि वास्तव में सूत्रकार होने का श्रेय सिद्ध वसुगुप्त को प्राप्त है। मूल स्पन्दसूत्रों की संख्या 49 है। श्रीक्षेमराजाचार्य ने भी स्पन्दनिर्णय के उपोद्घात में मूलसूत्रों की यहीं संख्या बताई है। इससे यह बात स्वयं सिद्ध हो जाती है कि उल्लिखित कारिका श्रीभट्टकल्लट ने मूलसूत्रों पर वृत्ति लिखने के अनन्तर, गुरुभारती की वन्दना करने के लिए, अपनी ओर से जोड़ दी है। यदि मूल सूत्र भी उनके अपने ही शब्द होते तो संभवतः उनको यह कारिका लिखने की आवश्यकता नहीं पड़ती। कोई भी विवेकशाली व्यक्ति अपने ही शब्दों को 'गुरुभारती' का नाम देकर और कारिका में वर्णित विशेषणों से सजाकर, स्वयं ही उनकी वन्दना करता हुआ देखा नहीं जाता है। अतः सिद्ध वसुगुप्त के ही मूल सूत्रकार होने की मान्यता स्वयं वृत्तिकार के ही शब्दों से प्रमाणित होती है।

इसके अतिरिक्त प्रस्तुत अनुवाद की ही मूल पुस्तक, यहां के रिसर्च कार्यालय द्वारा प्रकाशित स्पन्दकारिका (श्री कल्लटाचार्य वृत्ति – संवत् 1870 संस्करण) के अन्त में, तीन श्लोकों का एक अलग परिशिष्ट जैसा छपाया गया है। ये तीन श्लोक श्री भट्टकल्लट ने लिखे हैं अथवा किसी और ने, कुछ पता नहीं है। इनमें से दूसरा श्लोक इस प्रकार है –

दृब्धं महादेवगिरौ महेशस्वप्नोपदिष्टाच्छिवसूत्रसिन्धोः।
स्पन्दामृतं यद्वसुगुप्तपादैः श्रीकल्लटस्तत्प्रकटीचकार।।

उल्लिखित श्लोकों की रचना चाहे जिस व्यक्ति ने की हो परन्तु यहां पर उद्धृत श्लोक, स्पष्ट शब्दों में, वसुगुप्तपाद को ही सूत्रकार और श्री भट्टकल्लट को वृत्तिकार उद्घोषित करता है।

स्पन्दकारिका

अस्तु, यद्यपि बहुमत इसी मान्यता के पक्ष में है, तथापि इस संबंध में किसी निश्चित निष्कर्ष पर पहुंचने के लिए निष्पक्ष शोधकार्य की आवश्यकता है।

स्पन्द क्या है?

शिव–शक्ति सामरस्य ही, सदाशिव तत्व से लेकर पृथिवी तत्व तक, सारे जड़–चेतनात्मक विश्व का आधारभूत एवं शाश्वत यथार्थ है। स्पन्दशास्त्र के पारिभाषिक शब्दों में इसी को चिन्मात्ररूप आत्मसत्ता भी कहते हैं। इस सामरस्य में शिव प्रकाश है और शक्ति उसका विमर्श है। शिव और शक्ति अथवा प्रकाश और विमर्श यह केवल कहने–सुनने के लिए मात्र औपचारिक द्वित्व है। वास्तव में यह नीरक्षीरात्मक सामरस्य है। अस्तु, विमर्श प्रकाश की स्पन्दना है और स्पन्दना होने के कारण प्रकाश का प्राण है। यदि प्रकाश में प्राणभूत स्पन्दना न हो तो प्रकाश की सत्ता की क्या ? शक्तिहीन शिव की कल्पना शव की कल्पना से कुछ अधिक नहीं। फलतः प्रकाशरूप शिव की, निजी अभिन्न, अहंविमर्शरूपा शक्ति ही स्पन्द है और स्पन्दना ही शिव का स्वातन्त्र्य है।

स्पन्दशक्ति में ज्ञातृता और कर्तृता रूप स्वातन्त्र्य

शक्ति के पांच मुख हैं – 'चित्, निर्वृत्ति (आनन्द),

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इच्छा, ज्ञान और क्रिया'। इनमें से चित्ता और आनन्दता शिव के साथ इस रूप में घुली–मिली है कि इनका मात्र कल्पनात्मक पार्थक्य भी सम्भव नहीं। मौलिक शिवभाव खण्डित रूप में 'चित्' और 'आनन्द' नहीं, अपितु अखण्डबोध से ग्राह्य 'चिदानन्द' है। इच्छा यद्यपि इनका ही स्थूलरूप है, तथापि शिवभूमिका पर उसका वैसा रूप नहीं जैसा कि पशु भूमिका पर है। शिव पशु के समान, स्थूल रूप में, न कभी आम खाना चाहता है और न कभी पेड़ ही गिनना चाहता है। शैव मान्यता के अनुसार, उस भूमिका पर इच्छा का रूप चित्ता और आनन्दता का सूक्ष्मामितसूक्ष्म अभ्युपगममात्र (शिवत्व में इन दोनों की वर्तमानता का स्वीकार) है। इस अभ्युपगम में भी बहिर्मुखीन उन्मुखता न होने के कारण इच्छा भी शिवत्व में ही विश्रान्त अवस्था में वर्तमान है। शेष रह जाते हैं ज्ञान और क्रिया। इन्हीं दो रूपों में शाश्वत शक्ति–स्पन्दता, पतिभूमिका और पशुभूमिका पर युगपत् ही, स्पन्दायमान है। फलतः ज्ञातृता और तदनुकूल कर्तृता (सब कुछ जानने और करने का स्वातंत्र्य = पूर्णकर्तृत्व) यही स्पन्दशक्ति का स्वरूप है और यही उसमें स्वातन्त्र्य है। इसी स्वातन्त्र्य के द्वारा वह ग्रहिता–भूमिका, ग्रहण–भूमिका और ग्राह्य–भूमिका पर युगपत ही स्पन्दायमान है।

शक्ति के पांच मुखों का यह अभिप्राय नहीं कि ये पांच प्रकार की भिन्न–भिन्न शक्तियां हैं। वास्तव में शक्ति एक ही है। इसका मूलरूप स्वतन्त्र चित्ता (चिन्मात्ररूपता) है। यह शक्तिमान से अभिन्न है। चित्ता का ही स्थूल रूप आनन्द, आनन्द का ही स्थूलरूप इच्छा, इच्छा का ही स्थूल रूप ज्ञान और ज्ञान का ही स्थूल रूप क्रिया है। शिव, सृष्टि संहार और पांच कृत्य करता है क्योंकि उसमें ज्ञान है, वह जानता है क्योंकि इसमें इच्छा है, वह चाहता है क्योंकि उसमें आनन्द है, वह आनन्दमय है क्योंकि वह पूर्णचैतन्य है। फलतः चित्ता ही शिव और शिव ही चित्ता है। केवल 'शिवशक्तिसामरस्य' है।

स्वस्वभाव या स्वभाव

संसार–भूमिका पर किसी भी प्राणी विशेष या वस्तु विशेष में, उत्पत्ति से लेकर अन्त तक प्रायः एक ही रूप में रहने वाले, किसी विशिष्ट गुण या प्रकृति को स्वभाव कहा जाता है। इस भूमिका पर प्रत्येक पदार्थ के विशिष्ट एवं अन्य पदार्थों से भिन्न होन के कारण यह स्वभाव भी विशिष्ट एवं भिन्न प्रकार का होता है, अतः इसको समष्टिरूप नहीं अपितु व्यष्टिरूप ही कहा जा सकता है। इसके प्रतिकूल अध्यात्म–भूमिका पर स्वभाव या स्वस्वभाव शब्द से उस समान्य रूप मौलिक स्पन्द तत्त्व का अभिप्राय है जो विश्व के प्रत्येक जड़ अथवा चेतन पदार्थ में एक ही मौलिक सत्ता के रूप में अनुस्यूत होकर अवस्थित है। वह तत्व उन विभिन्न वेद्य पदार्थों के प्रकाशन, स्थिति और संहार का मूल कारण होने से कर्तृभूत सत्ता है और स्वयं कार्यभूत प्रमेयता के स्पर्शमात्र से भी बहुत दूर है। वह निरवच्छिन्न, अकालकलित और स्वतन्त्र होने के कारण विशुद्ध चिन्मात्र रूप है। वहीं तत्त्व प्रस्तुत स्पन्दसूत्रों में वर्णित आत्मसत्ता है और स्वरूप अथवा स्वस्वरूप जैसे अन्य पारिभाषिक शब्द भी उसी को अभिव्यक्त करते हैं।

स्पन्दशास्त्र में अवस्थायुगल

यदि शैवदर्शन के मूलमन्त्र पूर्ण–अभेद के परिप्रेक्ष्य में विचार किया जाए तो यही तथ्य समझ में आता है कि विश्व के कण–कण में अथवा विश्वोत्तीर्ण रूप में मात्र स्पन्दमयी आत्मासत्ता की विद्यमानता है। उसको अवस्था विशेषों की सीमाओं में बन्द करना कहती भ्रान्ति है। अस्तु, इसके बिना कोई चारा भी नहीं क्योंकि संसार भूमिका का निर्वाह भेददृष्टि को अपनाए बिना नहीं हो सकता है। भेद तो अभेद का ही बहिर्मुखीन विकास है, अतः इसको झुठलाया भी कैसे जा सकता है?

परतत्त्व शक्तिमान् होने के कारण, अपनी निर्बाध एवं स्वतन्त्र शाक्तविजृम्भणा के द्वारा स्वयं ही कर्तृता–अवस्था और कार्यता–अवस्था में अवभासमान होकर, विश्व के उत्थान एवं पतन की क्रीड़ा करता रहता है। इन दो अवस्थाओं में से कार्यता–अवस्था स्वरूप विकास और कर्तृता–अवस्था स्वरूप–विश्रान्ति है। कार्यता केवल उपाधि है, क्योंकि वह कर्तृता के प्रकाश पर उपजीवित है और बोध–प्राप्ति के बाद तत्काल ही विलीन हो जाती है। इससे प्रतिकूल कर्तृता–अवस्था, नित्योदित – बोधरूपा होने के कारण, शाश्वत वास्तविकता है। आत्मकल्याण चाहने वाले व्यक्तियों के लिए कर्तृता उपादेय और कार्यता हेय है। भारत के लगभग समूचे दार्शनिक संसार में स्वतन्त्र कर्तृता को 'अहंता' और परतन्त्र कार्यता को 'इदन्ता' शब्दों से अभिव्यक्त किया जाता है।

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स्पन्दशास्त्र में प्रमाता के भेद

स्पन्दशास्त्र की मान्यता के अनुसार मूलतः पूर्णचेतन स्वस्वभाव ऊपर से नीचे तक एक ही प्रमाता है। स्वतन्त्र एवं आनन्दमय होने के कारण वह दो रूपों में अवस्थित है। पहला पतिप्रमाता और दूसरा पशुप्रमाता। प्रतिप्रमाता के रूप में वह विश्वमय विकास का विश्वोत्तीर्ण रूप है, अतः इस रूप में उसके अवान्तर भेदों की कल्पना भी नहीं की जा सकती है। पशुप्रमाता के रूप में वह विश्वोत्तीर्ण का विश्वमय विकास है। इस रूप में वह व्यष्टिरूप और विशिष्ट है। अतः उसके भेद, उपभेद और आकार–प्रकारात्मक वैचित्र्य इतने हैं कि उनकी गणना मानव की संकुचित कल्पना में नहीं आ सकती है। पंचभौतिक काया को धारण करने वाला प्रत्येक जंमरूप या स्वावररूप प्राणी 'पशुप्रमाता' है। प्रत्यभिक्षा के आचार्यों ने अहंता और इदन्ता के उतार–चढ़ाव के आधार पर, विश्व को शुद्ध–मार्ग में और अशुद्ध–मार्ग में बांटकर, इन अवस्थित प्रमाताओं के विभिन्न एवं विविध स्तरों का गंभीर विवेचन प्रस्तुत किया है, परन्तु स्पन्द–शास्त्रियों के मतानुसार शिवप्रमाता के अतिरिक्त अन्य सारे पशुप्रमाता हैं चाहे वे सदाशिव–कोटि या पृथिवीकोटि पर अवस्थित हों। हां, उन्होंने केवल इनमें पाए जाने वाले बोधात्मक संकोच या विस्तार के आधार पर अबुद्ध, बुद्ध, प्रबुद्ध और सुप्रबुद्ध इन चार श्रेणियों में बांटकर रखा है। आगे सूत्रांक 17 के विवरण में इन चारों श्रेणियों पर यथसंभव प्रकाश डाला गया है।

प्रमाताओं के ग्राह्य विषय

पतिप्रमाता के लिए समूचा जड़–चेतनात्मक विश्व अभिन्न अहं–रूप में ही ग्राह्य है। पशुप्रमाताओं के ग्राह्य विषय दो प्रकार के हैं – 1. आभ्यन्तर और 2. बाह्य। आभ्यन्तर ग्राह्य विषयों में सुखिता, दुःखिता और मूढ़ता इन तीनों अन्तःकरण–धर्मों के साथ संबंधित भावनात्मक और बाह्य ग्राह्य विषयों में शब्दात्मक, स्पर्शात्मक, रूपात्मक, रसात्मक और गन्धात्मक स्थूल पदार्थ अन्तर्भूत हो जाते हैं। आभ्यन्तर विषय मानसिक अनुभूति के द्वारा और बाह्य–विषय पांच ज्ञानेन्द्रियों के द्वारा ग्राहय हैं। इन बाह्य ग्राह्य विषयों और अभ्यन्तर ग्राह्य विषयों का बोध क्रमशः नील और सुख इन दो पारिभाषिक शब्दों से हो जाता है। इस संबंध में यह तथ्य ध्यान में रखना आवश्यक है कि पतिप्रमाता की अपेक्षा पशुप्रमाता स्वयं भी ग्राह्य कोटि में ही पड़ जाता है।

पाश कौन सा है?

प्रत्येक पशु के हृन्मंडल में, निगूढ़ रूप में अवस्थित ज्ञान–क्रियात्मक स्पन्दशक्ति के वास्तिविक स्वतन्त्र एवं सामान्य रूप का अपरिचय ही, उसके लिए पाश है। संसार की भूमिका पर अवस्थित सारे जड़ या चेतन पदार्थ सामान्य शक्ति के ही विशिष्ट रूप हैं। विशिष्ट होने के कारण आपस में भिन्न और पारस्परिक भिन्नता के कारण परस्पर सापेक्ष हैं। यह पारस्परिक भिन्नता के कारण परस्तर सापेक्ष हैं। यह पारस्परिक सापेक्षता ही भौतिक द्वन्द्वात्मकता है। द्वन्द्वों की चक्की के दो पाटों में फंसा हुआ जीव लगातार पिसा जा रहा है। और युग–युगों तक (जब तक उसको पारमेश्वर शक्तिपात का स्पर्श न हो जाए) आवागमन के चक्कर में पड़ा ही रहता है। साधारण शब्दों में इस प्रकार भी कहा जा सकता है कि विश्वात्मक एकात्म को भूलकर वैयक्तिक अनेकत्व की गहराइयों में खो जाना ही एक ऐसा बंधन है जो जीवात्मा के साथ जोंक की तरह चिपका रहता है। इस जोंक से पिंड छुड़ाना केवल वीर और धीर पुरुषों का काम है।

मुक्ति क्या है ?

साधारण रूप में यदि मुक्ति जैसे किसी पृथक्, पदार्थ की कल्पना की जाए तो वह सापेक्ष बन जाती है। आखिर मुक्ति किससे ? ऐसी परिस्थिति में इसके लिए किसी पूर्ववर्ती बंधन जैसे पृथक पदार्थ के सद्भाव की अपेक्षा है। जहां तक स्वस्वभाव का संबंध है, वह तो निरपेक्ष है। फलतः उस भूमिका पर न कोई बंधन है और न किसी से मुक्ति होना है। स्वभाव स्वभाव ही है, न कम और न ज्यादा।

पशुभूमिका पर सब कुछ सापेक्ष है। अतः बंधन और मुक्ति जैसी कल्पनाएं भी विद्यमान है। अभी ऊपर कहा गया कि आत्मशक्ति से वास्तविक स्वरूप की विस्मृति ही बंधन है, अतः यह स्पष्ट बात है कि उसकी पूर्ण और सच्ची स्मृति (ढोंग–धूतरा छोड़कर) ही मुक्ति है। इस स्मृति को ही शास्त्रीय शब्दों में तुरीया रूप शाक्त भूमिका का साक्षात्मकार होना कहते हैं।

स्पन्द के उपदेश का अधिकारी कौन ?

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स्पन्द–सम्प्रदाय के गुरुओं की मान्यता के अनुसार, पशुभूमिका पर अवस्थित पूर्वोक्त चार प्रकार के प्रमाताओं में से केवल प्रबुद्ध प्रमाता ही स्पन्शास्त्र के उपदेश के लिए उपयुक्त पात्र है। जहां तक अबुद्ध और बुद्ध प्रमाताओं का संबंध है, उनको उपदेश देना मरूभूमि में बीज बोने के समान निष्फल है। जहां तक सुप्रबुद्ध प्रमाता का संबंध है, उसको उपदेश दिए जाने की कोई आवश्यकता नहीं क्योंकि उसने प्राप्य वस्तु प्राप्त की होती है। शेष रह जाता है प्रबुद्ध प्रमाता। वह आध्यात्मिक दृष्टि से शाक्तभूमिका के प्रवेश द्वार के बिल्कुल निकट पहुंचा हुआ तो होता है, परन्तु सद्गुरु की दया के बिना इस क्षेत्र में प्रविष्ट होने के लिए सक्षम नहीं होता है। अतः उसको स्पन्द वाक्यों की सुधा पिलाकर अगाध संशयसागर से पार उतारना सिद्ध गुरुओं का आवश्यक एवं मनोनीत कर्तव्य है और यही सारे स्पन्दशास्त्र का मुख्य उद्देश्य भी है।

श्रीभट्टकल्लट की वृत्ति का ही अनुवाद क्यों ?

श्री भट्टकल्लट की वृत्ति को ही हिन्दी अनुवाद के लिए चुनने में पहला और विशेष कारण यह है कि सद्गुरु ईश्वरस्वरूप जी महाराज ने स्पष्ट शब्दों में, इसी पुस्तक को पढ़ाने का आदेश दिया था।

दूसरा कारण अपनी यह दृढ़ धारणा है कि श्री भट्टकल्लट ने लिए दृष्टिकोण को अपनाकर स्पन्द–सूत्रों की व्याख्या ही है, वह स्वभाविक रूप में, सिद्ध वसुगुप्त के वास्तविक अभिप्राय का प्रतिनिधित्व करती होगी। इसका स्पष्ट कारण यह है कि श्री भट्टकल्लट सूत्रकार के साक्षात् शिष्य हैं, अतः उनको गुरु ने अपना अभिप्राय स्वयं मौखिक रूप में बहुत बार अवश्य समझाया होगा। दूसरी ओर, इसमें भी कोई संशय नहीं कि यदि श्री भट्टकल्लट के जीवनकाल में ही यह वृत्ति लिखी होगी तो अवश्य उनकी स्वीकृति प्राप्त करने के लिए, उनको दिखाई होगी। निःसंदेह श्री भट्टकल्लट को जो उपदेश मिला वह साक्षात् सूत्रकार से ही मिला। इसके प्रतिकूल अन्य टीकाकारों के पास जो कुछ पहुंचा वह उन्हीं के माध्यम से पहुंचा। कई परिस्थितियों में उसके पहुंचने में कई पीढ़ियों का समय लग गया और इतने समय में वह कितनी मात्रा तक बासी हो गया इसका अनुमान लगाना कठिन नहीं है।

तीसरा कारण यह है कि यदि श्री क्षेमराजाचार्य की निर्णय नामक टीका और श्रीभट्टकल्लट की प्रस्तुत वृत्ति का तुलनात्मक अध्ययन किया जाए तो यह समझने में देर नहीं लगती कि जहां पहली दुरूह, अस्पष्ट एवं अपेक्षा से अधिक अन्तर्मुखीन प्रवृत्तियों को लिए हुए है, दूसरी सरल, स्पष्ट, व्यवहारिक एवं साधारण से साधारण और आध्यात्मिक दांव–पेचों से बिल्कुल अनभिज्ञ व्यक्तियों को भी किसी न किसी रूप में लाभ पहुंचाने वाली है।

विवरण के विषय में

प्रत्येक विवरण स्पन्द–सूत्रों के अन्तर्निहित अभिप्राय तक ही सीमित न रखकर, समूचे शैवदर्शन के परिप्रेक्ष्य में लिखा गया है। इस बात का पहले ही उल्लेख किया गया है कि शैवदर्शन की मौलिक मान्यताओं की जितनी विशद एवं विस्तृत व्याख्या प्रत्यभिज्ञाग्रन्थों में उतनी स्पन्दग्रंथों में नहीं ही गई है। फलतः किसी भी स्पन्द ग्रंथ या प्रत्यभिज्ञा ग्रंथ का अध्ययन करने के इच्छुक पाठक को जब तक इस दर्शन के मौलिक सिद्धान्तों की विस्तृत रूप में जानकारी न हो तब तक उसके लिए प्रतिपाद्य विषय को पूर्णतया हृदयंगम बनाना या उसके रस का आस्वादन करना कठिन ही है। यही कारण है कि विवरणों का क्षेत्र स्पन्द सूत्रों तक ही सीमित न रखकर प्रत्यभिज्ञा–ग्रंथों और आगम–ग्रंथों तक भी विस्तृत किया गया है। क्षेत्र को विस्तृत करने के साथ–साथ, इनको यथासंभव संक्षिप्त बनाने का प्रयत्न तो किया गया, परन्तु इतना संक्षिप्त भी नहीं कि मुख्य सैद्धान्तिक बातें ही अपूर्ण रह गई हों।

इस संबंध में सज्जन पाठकों का ध्यान इस तथ्य की ओर आकर्षित करना आवश्यक है कि किसी भी विवरण को शैव आचार्यों के पारस्परिक मतभेदों या बौद्धिक घात–प्रतिघातों का अखाड़ा नहीं बनने दिया है और न इनमें भारत के अन्य दर्शनों के साथ शैव दर्शन की तुलनात्मक समीक्षा को ही प्रस्तुत किया गया है। इसका कारण यह है कि प्रस्तुत प्रयास का लक्ष्य शैव दर्शन के मुख्य–सिद्धान्तों को अपने यथावत् रूप में प्रस्तुत करने के अतिरिक्त और कुछ भी नहीं रहा है। सारे विवरण केवल इस दृष्टिकोण को अपनाकर लिखे गए हैं कि शैव दर्शन के विचार संस्कृत भाषा को न जानने वाले पाठकों तक भी पहुंच जाएं।

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स्पन्दशास्त्र एवं परमसत्ता

– डॉ. जागीर सिंह –

स्पन्दसूत्रों के अनुसार स्पन्दात्मक चैतन्य को परमसत्ता माना गया है। काश्मीर शैव दर्शन के सुप्रसिद्ध आचार्य क्षेमराज ने स्पन्दशास्त्र के अनुसार परमसत्ता के स्वरूप का सारतत्व अभिव्यक्त करते हुए ऐसा ही कहा है।[1] नेत्रतन्त्र (मृत्युजिद्भट्टारक) में भी सभी शास्त्रों का निष्कर्ष निकालते हुए कहा गया है कि परमात्मस्वरूप सब प्रकार की उपाधियों से रहित होता है और आत्मा का स्वभाव चैतन्य होता है।[2] इसी प्रकार विज्ञानभैरव में परमसत्ता को सभी शरीरों में व्याप्त होने वाला चैतन्य कहा है।[3] इसी तथ्य को स्पष्ट करते हुए स्पन्द–शास्त्र में कहा गया है कि जिस तत्व के बलस्पर्श से आन्तर करणेश्वरी चक्र के साथ इस सारे इन्द्रिय वर्ग को स्वतः जड़ होने पर भी चेतन की तरह ही सृष्टि, स्थिति और संहार करने का धर्म प्राप्त होता है, वह तत्व दूसरे पदार्थों को चेतनता प्रदान करने में समर्थ होने के कारण स्वयं चैतन्य से रहित कैसे हो सकता है।[4] अतः योगी को चाहिए कि वह प्रयत्न के द्वारा उस तत्व का परीक्षण करे। जिस प्रकार उस तत्व को इन्द्रिय इत्यादि जड़ वर्ग में चेतनता का संचार करने की स्वतन्त्रता है, उसी प्रकार वह दूसरे शरीर, प्राण इत्यादि को भी चेतनधर्मा बनाने में स्वतन्त्र है। वह सहज स्वातन्त्र्य है और प्रत्येक पदार्थ के स्वभाव के रूप में अवस्थित है।[5] अतः अभ्यास करने से ही उसकी अनुभूति हो जाती है।[6] देश, काल और आकार उसी से भासित होते हैं, अतः वह उनसे परे है। इसी प्रकार प्रमाण की सत्ता प्रमाता पर निर्भर होने से वह उसकी सीमा में भी अस्पर्शित है।

शैव दर्शन के रहस्यग्रन्थ (उपनिषद) शिवसूत्र में भी परमसत्ता के स्वरूप की ऐसी ही झलक मिलती है। तदनुसार आत्मा को चैतन्य रूप में माना गया है,[7] जो ज्ञान और क्रिया के स्वातन्त्र्य से युक्त है।[8] इसी प्रकार स्पन्दशास्त्र में ज्ञान और क्रिया परमसत्ता के स्वाभाविक धर्म अभिहित हैं। शिव और शक्ति के सामरस्य युक्त नित्य परमार्थ स्वभाव (शंकर) ही संसारी बनकर आवागमन के चक्कर में पड़ जाता है, तो उसको उस रूप में शिव कैसे कहा जा सकता है? इसके उत्तर में यह कहा जाता है कि जिस अभेद – भूमिका में यह सारा विश्व अनादिकाल से 'अहं–रूप' में अवस्थित रहता है और जिससे इसकी उत्पत्ति अहंरूपता से पृथक् – सी होकर इदं (विश्व) रूपता में अवभासित हो जाती है, उस सत्ता के स्वभाव पर संसारी अवस्था में भी कोई आवरण नहीं पड़ता है, क्योंकि इसी से उनकी सत्ता होती है। अतः उसके स्वतन्त्र प्रसार में कोई रुकावट नहीं पड़ सकती है।[11] यही कारण है कि उसको "शिव" कहा जाता है। स्पन्दतत्त्व का यह स्वभाव है कि उसको सुख, दुःख, ग्राह्यता, ग्राहकता और मूढ़ता इत्यादि भाव कभी भी स्पर्श नहीं करते हैं। वही तत्त्व परमार्थ सत् है, क्योंकि वह नित्य है।[12] सुख इत्यादि केवल मानसिक संकल्पों की ही उपज हैं, क्षणमात्र में नष्ट होने वाले हैं और आत्मा के वास्तविक रूप से बाह्य है। अतः वे भी शब्द इत्यादि ज्ञेय विषयों के ही तुल्य है। इस संबंध में सोचना भी व्यर्थ है कि यदि उस तत्त्व को सुख इत्यादि की अनुभूति नहीं होती है, तो वह पत्थर के समान जड़ ही हैं, क्योंकि सुख–दुःख तो बुद्धि के धर्म हैं एंव द्वयापेक्षी हैं। परमार्थ शिवरूपता में पत्थरादि जड़ों की अपेक्षा अपने पूर्णस्वरूप की अनुभूति का परमानन्द सतत विद्यमान रहता है। इस जगदानन्द की तुलना में सांसारिक सुख नगण्य–सा होता है। ग्राहक की दशा से उत्तीर्ण, अतएव यथार्थ प्रमातृ दशा उपलब्ध होने से तत्–तत् स्व हेतु से उपस्थापित सुख–दुख का साक्षात्कार होने पर भी उनसे प्रभावित नहीं होता या कारण राहित्य से उत्पन्न ही नहीं होते।[13]

शाश्वत्–स्पन्दमयी परासंवित भट्टारिका बहिर्मुखी भाव से विश्वरूप में प्रसृत होने की उन्मुखता में स्वयं बहिर्मुख होकर सबसे पहले सामान्य – प्राणना की भूमिका पर उतरकर उसके विकास क्रम से विशेष (गुणादि) स्पन्द रूप त्रिगुणात्मक अन्तःकरणों का रूप धारण कर लेती है।[14] इन त्रिगुणात्मक अन्तःकरणों का

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रूप ही सुख, दुःख और मोह होता है। अतः सुखमयता, दुःखमयता और मूढ़ता इत्यादि अवस्थाएं भी स्वरूप से अन्य कोई पदार्थ नहीं हैं, क्योंकि इनमें भी संचित अनुस्यूत रहती हैं।[15] यह तो अखण्डज्ञानरूपा पारमेश्वरी शक्ति है जो कि अन्तर और बाह्य रूप में प्रकाशमान् नील सुख इत्यादि वेद्य पदार्थों के रूप में स्वयं ही प्रकाशमान है।[16] प्रतिसमय संसार में देखा जाता है कि प्रत्येक प्रमाता ज्ञान के द्वारा ही इन नील सुखादि विषयों का अनुभव करता है, अर्थात् ज्ञान–सत्ता के आधार के बिना किसी भी विषय की कोई सत्ता नहीं है। इससे यहं बात स्पष्ट होती है कि जो जिसके बिना पृथक रूप में स्थित नहीं रह सकता, वह उससे अभिन्न हुआ करता है। फलतः नील सुखादि भी ज्ञान से अन्य कोई पदार्थ नहीं है।[17] यदि ये अवस्थाएं ज्ञानरूप हैं, तो हैं, यदि नहीं हैं, तो नहीं हैं। जिस प्रकार यदि मिट्टी है तो घर है, यदि मिट्टी नहीं है तो घर भी नहीं है। जो इस सामान्य स्पन्दरूप आत्मतत्व का विमर्श करते हैं, उनके लिए विशेष स्पन्द संसारी भावरूप विघ्न हेतु नहीं बनते, परंतु अप्रबुद्ध को घोर संसरण गर्त में डालने के हेतु बनते हैं।[18]

इस संबंध में यह बात स्मरणीय है कि चित् तत्व का स्वरूप विश्वात्मक अहं–विमर्श है। इस अहं–विमर्श के दो रूप हैं – शुद्ध और अशुद्ध। शुद्ध का संबंध पतिप्रमातृभाव के साथ है। इसमें सारी अवस्थाएं और सारे विरोधात्मक द्वन्द्व अपनी भेदमयता को भूलकर विशुद्ध चिद्रूप एकाकारता में उसी प्रकार अवस्थित रहते हैं, जिस प्रकार संसारी की सारी सरिताएं सागर में पहुंचकर सरिताएं न रहकर सागर ही बन जाती हैं। अशुद्ध अहंविमर्श का संबंध संसारी जीव अथवा पशु–प्रमातृभाव के साथ है। यह वह अवस्था है, जिसमें वही विशुद्ध चित्–तत्व, अपने ही रूपान्तर मायाशक्ति के द्वारा अपनी ही अभिन्न ज्ञानशक्ति, क्रियाशक्ति और मायाशक्ति को संकोच में डालकर क्रमशः सतोगुण, रजोगुण और तमोगुण[19] के समष्टि रूप चित्त के रूप में धारण कर लेता है।[20] यह चित्त ही प्रत्येक प्रकार की अवस्थाओं, उपाधियों, उनके पारस्परिक विरोधात्मक द्वन्द्वों, विचित्र प्रकार के शरीरों एवं आकार – प्रकारों की अनेकाकारता की सर्जना करके उनको अपना वास्तविक स्वरूप समझता रहता है, जबकि वास्तविक स्थिति कुछ ओर है।

फलतः विशुद्ध चित् – तत्व प्रति समय अखण्ड ज्ञानात्मक एकाकारता होने के कारण इन सारी सुखमयता, दुःखमयता, ग्राह्यता और ग्राहयकता की उपाधियों से रहित और परमार्थ – सत् है। यह जो पशु प्रमातृ– भाव की पदवी पर प्रत्येक जीवधारी में इन उपाधियों के प्रति 'अहं' अभिनिवेश देखने में आता है, वह तो केवल अपने वास्तविक चैतन्य स्वरूप की अनुभूति की हीनता के कारण ही है।[21] इसके विपरीत निरन्तर अभ्यास एवं गुरु कृपा से आत्मस्वरूप की अनुभूति को प्राप्त करने वाले साधक इन सारी उपाधियों को दूसरे घट, पदादि ग्राह्य पदार्थों की तरह ही अपने से पृथक 'इदं' रूप में और अपने आत्मस्वरूप को विशुद्ध 'अहं' रूप में अनुभव कर लेते हैं। फलतः ऐसे व्यक्तियों को संसार के द्वन्द्व प्रभावित नहीं कर सकते हैं।

जो वस्तु परमार्थसत् है, वह कभी असत् नहीं हो सकती है। यदि उसको 'असत्' मान लिया जाये, तो इस शंका का समाधान नहीं हो सकता है कि 'असत्' वस्तु से 'सत्' की उत्पत्ति कैसे हुई है। फलतः मौलिक स्पन्दतत्त्व स्वयं 'सत्' है और इसी कारण उससे दृश्यमान कार्यरूप 'सत्' का ही विकास होता है। अतः परमसत्ता की स्वातन्त्र्य शक्ति का समस्त जगत्–प्रपंच विकास है, अतएवं मिथ्या न होकर सत् है, क्योंकि शक्ति और शक्तिमान में अभेद होता है।[22] जीवात्मा भी सर्वमय है, क्योंकि यह निजी संवेदन के द्वारा संसार के प्रत्येक भव से सर्जना करता रहता है। जो भी पदार्थ अनुभव में आता है, वही संवेदन का विषय बन जाता है। यह जीवात्मा किसी भी बाह्य पदार्थ का अनुभव करने के बाद तत्काल ही उसको आत्मसात् कर लेता है।[23] अतः आत्मा का वैसा सर्वमय स्वभाव होने के कारण शब्दों एवं उनके अर्थों की संवेदनाओं में कोई भी ऐसी अवस्था नहीं है, जो शिवमय स्वभाव को अभिव्यक्त करने वाली नहीं हैं। अतः वस्तुस्थिति यही है कि प्रत्येक स्थान पर भोक्ता ही भोग्य पदार्थों के रूप में आभासमान है। योग्य पदार्थ चेतन भोक्ता से इतर नहीं है।[24]

वास्तव में परमेश्वर की स्वातन्त्र्यशक्ति अथवा स्पन्दशक्ति एक ही है, जो अनन्त एवं अपरिमित धाराओं में प्रवहमान होकर विश्व के अणु–अणु का रूप धारण करती है।[25] शक्ति की इन्हीं अनन्त धाराओं को शास्त्रों में आन्तरचक्र या करणेश्वरी चक्र का नाम दिया गया है। तन्त्रालोक, स्वच्छन्द तन्त्र, विज्ञान भैरव इत्यादि अनेक शैवग्रन्थों में परमेश्वर की अनेक शक्तियों और अनेक चक्रों की विस्तृत विवेचना की गई है। स्पन्दशास्त्र में कहा गया है कि इस चक्र से उस शक्तिवर्ग का अभिप्राय है, जो

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प्रमाता के अन्तःकरणों, इन्द्रिय वर्ग और प्रमेय भावों की स्फुरणा प्रदान करता है।[26]

परमेश्वर की स्वातन्त्र्य रूप स्पन्द शक्ति विश्व का बाह्यप्रसार करने की भूमिका में 'वामेश्वरी'[27] रूप धारण कर लेती है। शास्त्रकारों ने यह नामकरण निम्नलिखित उपपत्तियों के आधार पर किया है–

1. यह विश्व का वमन करती है अर्थात् स्वरूप में केवल 'अहं' रूप में ही अवस्थित भावमण्डल का, बाह्य 'इदं' रूप में अवभासन करती है।
2. यह वाम अर्थात् उल्टा आचरण करती है। भाव यह है कि स्वभाव के विरुद्ध रूप को अर्थात् संसार के रूप को धारण करके सारे विश्व को अनन्त उत्पत्तियों और जन्म–मरण का विषय बना लेती है।
3. यह संसार–भाव के विरुद्ध आचरण करती है। भाव यह है कि पारमेश्वरी शक्तिपात का पात्र बने हुए व्यक्तियों में विश्वभाव का विकास करती है।

यह वामेश्वरी ही विश्व–लीला के विकास के समय क्रमशः खेचरी, गोचरी, दिक्चरी और भूचरी के रूप में अभिव्यक्त होकर प्रमाता, अन्तःकरण, बाह्येन्द्रियों और समस्त प्रमेयों का रूप धारण करती है।[28] ये खेचरी इत्यादि शक्तियां पशुभाव में पड़े हुए शिव (जीव) को मोह में डालकर उसकी बुद्धि में संसारी हेय पदार्थों के प्रति अहं– अभिनिवेश का दुराग्रह उत्पन्न करती हैं, जिससे उसको अपने वास्तविक विश्वात्मक भाव और अपनी अबाध एवं असीम पंचविध कृत्यकारिता का ज्ञान नहीं रहता है। परमेश्वर की इसी अवस्था को 'संसारभाव' कहते हैं।

इतना होते हुए भी इस शक्तिवर्ग का काम द्विमुखी है – जहां ये शक्तियां अज्ञानी पुरुषों को अधोगति के गर्त में धकेलती रहती हैं, वहां सद्गुरुओं की कृपा से निर्मल हृदय वाले पुरुषों को शिवभाव पर आरूढ़ कराने की क्षमता भी रखती है।[29] ऐसे सावधान साधकों के हृदयों में ये शक्तियां मूढ़भाव को उत्पन्न नहीं करती है। वे तो शरीर, प्राण इत्यादि में रहते हुए भी साक्षात् शिव ही होते हैं।

इस प्रकार हम देखते हैं कि स्पन्दशास्त्र के अनुसार परमसत्ता एक सार्वभौम चैतन्य को माना गया है, जो परास्पन्दनात्मक है। इसी से समस्त जगद् प्रपंच की सृष्टि, स्थिति एवं संहारादि लीला होती है। उसका अभेद रूप में विमर्श ही मोक्ष देने वाला होता है।[31] ❑❑

संदर्भ–संकेत

1. "महता ग्रन्थेन (स्पन्दशास्त्रेन) शङ्करात्मक –स्पन्द–तत्त्वरूपं चैतन्यं सर्वदा स्वप्रकाशं परमार्थसत् अस्ति इति प्रमाणीकृतम्"। – शि.सू.वि, पृ. 13
2. "परमात्मस्वरूपं तु सर्वोपाधिवयर्जितम्।
चैतन्यमात्मनो रूपं सर्वशास्त्रेषु पठयते।। – ने. सं. 8/28
3. "चिद्धर्मा सर्वदेहेषु विशेषो नास्ति कुत्रःचित्।
अतश्च तन्मयं सर्व भावयन् भवजिज्जनः"।। – वि.नै., श्लो. 100
4. "यतः करणवर्गोऽयं विमूढोऽमूढवत् स्वयम्।
सहान्तरेण चक्रेण प्रवृत्तिस्थितिसंहृती।। – स्प.का. 1/6

5क "शक्तिश्च नाम भावस्य स्वंरूपं मातृकल्पितम्।
तेनाद्वयःस एवापि शक्तिमत्परिकल्पने।।" – तं.आ., 1/109

ख स एवं सर्वभृतानां स्वभावः परमेश्वरः।
भावजातं हि तस्यैव शक्तिरीश्वरतामयी।। – बो.पं.द., श्लो. 2

6. "लभते तत्प्रयत्नेन परीक्ष्यं तत्त्वमादरात्।
यतः स्वतन्त्रता तस्य सर्वत्रेयमकृत्रिमा"।। – स्प.का. 1/7
7. "चैतन्यमात्मा"। – शि.सू. 1/1
8. "चेतयते इति चेतनः सर्वज्ञानक्रियास्वतन्त्रः, तस्य भावः चैतन्यं सर्वज्ञानक्रियासंबंधमयं परिपूर्ण स्वातन्त्रयम् उच्यते"। – शि.सू.वि., पृ. 6
9. "तदास्याकृत्रिमो धर्मो ज्ञत्वकर्तृत्वलक्षणः।
यतस्तेदेप्सितं सर्व जानाति च करोति च"।। – स्प.का. 1/10
10. "ज्ञानज्ञेयस्वरूपिण्या शक्त्या परमया युतः।
पददूये विभुर्भाति तदन्यत्र तु चिन्मयः।। तदैव, 2/2
11. "यत्र स्थितमिदं सर्व कार्य यस्माच्च निर्गतम्।
तस्यानावृत्तरूपत्वान्न निरोधोऽस्ति कुत्रचित्"।। – स्प.का. 1/2
12. "न दुःखं न सुखं यत्र न ग्राह्यो ग्राहको न च।
न चास्ति मूढभावोऽपि तदस्ति परमार्थतः"।। – स्प.का. 1/5
13. "ग्राहकभूमिकोत्तीर्णनां वास्तवप्रमातृदशाप्रपन्नानां तत्तत्स्वहेतूपस्थापित सुखदुःखसाक्षात्कारेऽपि न तेषां सुखदुःखादि, नोत्पद्यत एवं वा सुखादि हेतुवैकल्यात्, सहजानन्दाविर्भावस्तु तदास्यात्"।।
– श्रीप्रत्यभिज्ञासूत्र विमर्शिनी

14क गुणादिस्पन्दनिःष्यन्दाः सामान्यस्पन्दसंश्रयात्" – स्प.का. 2/3

ख "प्राक्संचित् प्राणे परिणता"।। – शि.सू.वि., पृ. 225

15. "अहं सुखी च दुःखी च रक्तश्चेत्यादिसंविदः।
सुखाश्चवस्थानुस्यूते वर्तन्तेऽन्यत्र ताः स्फुटम्"।। – स्प.का. 1/4
16. "तत्तद्रूपतया ज्ञानं बहिरन्तः प्रकाशते।
ज्ञानदृते नार्थसत्ता ज्ञानरूपं ततो जगत्"।। – शि.सू.वि., पृ. 196
17. "नहि ज्ञानादृते भावाः केनचिद्विषयीकृताः।
ज्ञानं तदात्मतां यातमेतस्मादवसीयते।। – तत्रैव कालिकाक्रमे
18. "ग्रणादिस्पन्दनिःष्यन्दाः सामान्यस्पन्दसंश्रयात्।
लब्धात्मलाभः सततं स्युर्ज्ञस्यापरिपन्थिनः।।
अप्रबुद्धधियस्त्वेते स्वस्थिगनोद्यताः।
पातयन्ति दुरुत्तारे घेरे संसारवर्त्मनि"।। – स्प.का. 2/3,4
19. "स्वाङ्गरूपेषु पत्युर्ज्ञानं क्रिया च या।
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शैव दर्शन में स्वातन्त्र्य सिद्धान्त की महत्ता

— मखनलाल कोकिलू —

स्वातन्त्र्य सिद्धान्त कश्मीर शैव दर्शन के अन्य सिद्धान्तों में से सर्वप्रथम सिद्धान्त माना जाता है। इस सिद्धान्त के आधार पर प्रभु ही एकमात्र सत्य तत्त्व है, बाकी जो कुछ है वह असत्य न होकर उसी प्रभु के स्वातन्त्र्य का विकास है। वह परमेश्वर शुद्ध प्रकाशरूप या शुद्ध अहंरूप है। तात्पर्य यह है कि प्रभु केवल मात्र चेतना ही चेतना है, अचेतन, शरीर, बुद्धि, प्राण या शून्य का कुछ भी संमिश्रण उसमें नहीं है। प्रकाश की प्रकृति विमर्श होती है। अर्थात् जिसे अपना आभास होता है उसे साथ ही स्व–सत्ता तथा आभासमानता की भी प्रतीति होती है। कश्मीरी भाषा में हम यूं कह सकते हैं कि प्रकाश 'आसुन' (सत्ता) है तथा विमर्श 'भासुन' (भासमानता) है। या हम यह कह सकते हैं कि प्रकाश ज्ञान है और विमर्श जानने की क्रिया है। यह ज्ञानरूपता ही परमशिव की शिवता है और क्रियात्मकता उसकी शक्ति रूपता है। वह स्वयं ही शिव भी है और शक्ति भी। यह शिवता उसकी विश्वोत्तीर्णता है और शक्तिता विश्वरूपता है।

लोक व्यवहार में जब पदार्थ का प्रतिबिम्ब दर्पण में पड़ता है तो वहां पदार्थ का आभास होता है। पर वह आभास प्रकाश नहीं है क्योंकि दर्पण को पदार्थ प्रतीति के अभाव के अभाव पदार्थ का विमर्श नहीं होता है। अर्थात् जब दर्पण को यह विमर्श नहीं कि 'मैं हूं' तब उसे 'यह है' इस प्रकार का विमर्श कैसे होगा। इसके विरूद्ध एक प्राणी को अपने प्रकाश और विमर्श के बल से विषय का प्रकाश और विमर्श भी होता है, अर्थात् विषय–आभास के साथ विषय–प्रतीति भी रहती है। अतः वह आभास प्रकाश रूप है पर परमेश्वर को अपनी अनन्त शुद्ध चेतनता के अस्तित्व का विमर्श और प्रकाश दोनों होते रहते हैं क्योंकि वह शुद्ध प्रकाश के साथ–साथ शुद्ध विमर्शरूप है। वास्तव में विमर्श प्रकाश से भिन्न अन्य कोई चीज़ नही। वह प्रकाश का वह स्वभाव है जिससे प्रकाश की प्रकाशता है, तथा विमर्श की विमर्शता है। ये दोनों भाव, वस्तुतः एक और अभिन्न हैं। इनमें भेद का आभास होता नहीं। इसी परम तत्त्व को, जो शुद्ध प्रकाश तथा विमर्श के महान सामरस्य हो धारण करने वाला है, शुद्ध संवित् तत्त्व कहा गया है। वही परमशिव है। अर्थात् प्रमाता, प्रमेय, चेतन और जड़ में जो कुछ भी आभासित होता है वह पूर्णरूप से इसी शुद्ध संवित् में इस प्रकार एक रूप में समाये हुए हैं जैसे दूध में पनीर, दही, मलाई, घी आदि। यह दृश्यमान संसार भी इस संवित्–तत्त्व में व्यक्तिगत रूप में नहीं दिख पड़ता अपितु संवित् बनकर संवित् ही के रूप में सदैव रहता है। इस कारण संसार में भी उसी के रहने के कारण संसार सर्वथा मिथ्या नहीं। यह है और सत्य है। उस शुद्ध संवित् में यह संवित् ही है। यही संवित् रूपता इस संसार की वास्तविक सत्ता है।

शैवदर्शन में संसार को परमेश्वर ही व्यावहारिक रूप देकर इसकी सत्ता प्रदान करता है।

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इसीलिए पंरिपूरक स्वभाव के कारण यह परमेश्वर परिपूर्ण है।

शैवदर्शन के अनुसार ज्ञान भी एक क्रिया है। ज्ञान क्रिया के बिना और क्रिया ज्ञान के बिना असंभव है इनमें अन्योन्यभाव संबंध है। स्वातन्त्र्य के अभाव के कारण निर्जीव वस्तुओं की क्रिया वास्तविक क्रिया नहीं। स्वतन्त्रता को धारण करने वाला ही कर्ता कहा गया है। अतः शैवदर्शन का परमेश्वर ज्ञान स्वरूप भी है और क्रिया स्वरूप भी है। प्रकाश और विमर्श ही उसके क्रमशः ज्ञान और क्रिया है।

यह ज्ञानरूप होता हुआ क्रियात्मक भी है। यही उसकी वह शक्ति है जिससे वह प्राणिरूप में और संसाररूप में विभिन्न आकार प्रकारों में अभिव्यक्त होता हैं, अतः वे आकार भी संविद्रूप होने से परमेश्वर ही होते हैं और इन्हें प्रकट करके प्रभु अपने को ही प्रकट करता है। यदि यह शक्तिरूपता उसमें न होती तो वह जड़ होता और स्वातन्त्र्य का चमत्कर्ता न होता। स्वातन्त्र्य के द्वारा ही वह अपने निर्मल प्रकाश में अपनी इच्छा से इस सारे विश्व को, जीव भाव को, अविद्या को, माया को और सारे प्रपच को एक प्रतिबिम्ब की तरह प्रकट करता है। देश, काल या आकार द्वारा सीमित न होने के कारण प्रभु का यह स्वभाव ही है कि वह अपनी इच्छा से जीवभाव को प्रकट करके अपने शिवभाव को भूल डालता हैं अर्थात् स्वातन्त्र्य की लीला में आकर वह अद्वैतभाव को गुप्त रखके द्वैतभाव को भासित करता है। अपने स्वभावभूत स्वातंन्त्र्य के उल्लास के कारण ही वह एक प्राणी को दूसरे से अलग और संसार को जीवों से अलग और शिव से अलग समझता है। तात्पर्य यह कि प्रभु चिदानन्द सागर है। यह आनन्द रूपता जो एक प्रकार की हलचल जैसी विशेषता है उसके स्वातन्त्र्य का विलास है। शैवदर्शन में इसे स्पन्द भी नाम दिया है। इस स्पन्दनात्मक आनन्द के कारण ही उसके अपने स्वभाव को प्रकट करने की इच्छा रहती है जो अनिरूद्ध–प्रसर–रूप होती है। इसी से शिव जीवरूप में और शिवरूप में प्रकट होता है और इसी से वह जगत को उत्पन्न तथा नष्ट करता है। इसी से वह अपने भूले स्वभाव को अपने सन्मुख लाकर पहचान के कृतार्थ होता है। यही उसकी महेश्वरता है। सृष्टि, स्थिति, संहार, पिधान और अनुग्रह इसी माहेश्वरी लीला के पांच अंग है। इन पांचों कृत्यों को निभाने के लिए परमेश्वर पांच–पांच रूपों में प्रकट होते हैं। ये ही पांच कारण कहे जाते हैं। इनके ही नाम ब्रह्मा, विष्णु, रुद्र, ईश्वर और सदाशिव क्रमशः वर्णित किए गए हैं। हर एक ब्रह्माण्ड में इनका कार्य होता रहता है। इन पांच कारणों में भी ब्रह्मा से महान विष्णु, उनसे महान रुद्र, रुद्र से ईश्वर और ईश्वर से महान सदाशिव है पर यह सारे ईश्वर माने जाते हैं। इन सबसे अनन्त सामर्थ्य वाले, असंख्य ब्रह्माण्डों के सृष्टि–संहार कर्ता परमेश्वर को ही पर शिव के नाम से पुकारा जाता है। उससे भिन्न और कोई वस्तु नही है। वह स्वयं ही सब कुछ है। उसी की महिमा से यह कल्पित सत्ता परिस्पन्दित हुई है, उसी के सहारे पर आश्रित है तथा समग्र व्यवहार भी उसी के सहारे चल रहा है। परमशिव के इस स्वभाव के प्रकट होने को ही किसी स्थान पर परिणामवाद, कहीं आरंभवाद, कहीं शून्यवाद और कही विज्ञानवाद के नाम से पुकारा जाता है। वास्तव में देखने पर यही ज्ञात होता है कि परमशिव का संपूर्ण व अमित स्वातन्त्र्य ही इन सारे वादों के प्रकट होने का मूल–हेतु है। यह स्वातन्त्र्य परमेश्वर का प्राकृतिक स्वभाव है। इसी सिद्धान्त को योगियों ने महान सिद्धान्त कहा है और इसी स्वातन्त्र्य सिद्धान्त का सम्यक् प्रतिपादन शैव दर्शन में हुआ है।

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Calendar of Events 2013-2014

2013

11 April	Thursday	Navreh
15 April	Sunday	Pratishtha-Divas Amriteshwar Temple, Delhi Ashram.
24 April	Wednesday	Pratishtha-Divas Amriteshwar Temple, Jammu Ashram.
6 May	Monday	107th Janama Divas - Ishwarswaroop Swami Ji Maharaj.
9 May	Thursday	Varsha
11 May	Saturday	Pratishtha-Divas Amriteshwar Temple, Srinagar Ashram.
22 July	Monday	Guru Purnima
21 August	Wednesday	Shrawan Purnima and Rakshabandhan
28 August	Wednesday	Janamashtami
20 Sept.	Friday	Pitripaksh Jag [Yajniya] Swami Mahtabkak Ji Maharaj.
22 Sept.	Sunday	Varshik Jag [Mahasamadhi Divas] Shaivachaiya Ishwarswaroop Swami Ji Maharaj.
24 Sept.	Tuesday	Workshop (Sammelan) on Trika Philosophy of Kashmir Shaivism at Srinagar
25 Sept.	Wednesday	Workshop (Sammelan) on Trika Philosophy of Kashmir Shaivism at Srinagar
3 October	Thursday	Pitrpaksh Jag Swami Ram Ji Maharaj
7 Nov.	Thursday	152 Janama Divas - Shaivacharya Swami Mehtab Kak ji Maharaj
30 Nov.	Saturday	Seminar on Kashmir Shaivism at Lal Ded Centre, New Delhi
1 Dec.	Sunday	Workshop (Sammelan) on Trika Philosophy of Kashmir Shaivism at Delhi
27 Dec.	Friday	Workshop (Sammelan) on Trika Philosophy of Kashmir Shaivism at Jammu
29 Dec.	Sunday	160th Janama Divas of Shaivacharya Swami Ram ji Maharaj

2014

29 Jan.	Wednesday	Varshik Jag - Swami Ram Ji Maharaj (100th Maha Samadhi Divas)
27 Feb.	Thursday	Mahashivaratri
2 March	Sunday	Varshik Jag - Swami Mehtab Kak ji Maharaj (73rd Mahasamadhi Divas)

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International Seminar on Kashmir Shaivism

Srinagar – Sept. 28-29, 2013

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International Seminar on Kashmir Shaivism

Srinagar – Sept. 28-29, 2013

Shri N.N. Vohra, Hon'ble Governor (J&K), addressing the Seminar

The Hon'ble Governor releasing a Souvenir and a CD on the occasion

Shri Vohra being felicitated on behalf of Ishwar Ashram Trust

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